ANGELOGRAPHIA,
OR
A Diſcourſe

Concerning the Nature and Power of the **Holy Angels**, and the Great Benefit which the *True Fearers* of GOD Receive by their Miniſtry:
Delivered in ſeveral

SERMONS:

To which is added,
A SERMON concerning the **Sin** and **Miſery** of the **Fallen Angels**:
Alſo a Diſquiſition concerning
Angelical-Apparitions.

By *INCREASE MATHER*, Præſident of *Harvard Colledge*, in *Cambridge*, and Preacher of the Goſpel at *Boſton*, in *New-England*.

Are they not all Miniſtring Spirits ſent forth to Miniſter for them who ſhall be heirs of Salvation? Heb. 1. 14.

Boſton in *N E.* Printed by *B. Green* & *J. Allen*, for *Samuel Phillips* at the Brick Shop 1696.

CRESCENTIUS MATHERUS.
Ætatis Suæ 49. 1688.

HOc maximum existimo beneficium, quod ab actu Nativitatis meæ, Angelum pacis ad me Custodiendum, usque ad finem meum, dedit mihi Dominus.

Augustin. Medit. Lib. 1. Cap. 12.

The Epiſtle Dedicatory.

To the Right Honourable, HUGH BOSCAWEN *Eſq.* One of His Majeſties moſt Honourable Privy-Council.

SIR,

THE only Reaſon of this *Dedication*, is, That ſo I might Teſtify the Grateful Senſe, which I have (and ever ought to have) of the kindneſs, which Your *Honour* ha's Obliged the People of *New-England* by, in that You have upon all Occaſions according to the Capacity and High Station, which the Divine Providence ha's ſet You in, improved Your Intereſt for their Benefit. You have many years ſince approved Your ſelf an *Obadiah* to the Lord's Prophets and

Servants: And now the Moſt High by a Wonderful *Revolution*, ha's placed You, where Your Talent for the Service of God & Your Country, is greater than formerly: I ſee in You another *Mordecai*, who, *being near unto the King, ſought the Wealth of his People.* And ſuch is Your diffuſive Goodneſs, as that You have been willing to do Kind Offices for a poor People afar off in a Wilderneſs, where You have no Temporal Intereſt, or Relations, nor Expectation of any Reward from men, and which therefore, nothing but a *Chriſtian Generoſity* could incline You unto. The Lord Jeſus Chriſt, and *His Holy Angels*, are Witneſſes of all that You have done, or ſpoken, in the Behalf of any of them that fear Him, and He will Acknowledge it *before His Father, and before His Angels*, another Day. To His Grace, I Humbly Recommend YOU, and Remain,

Right Honourable SIR,
Your humble Servant,

Increaſe Mather.

TO THE READER.

THE Doctrine which Concerns the Miniſtry of HOLY ANGELS, is a Subject moſt worthy to be Searched into. Several Learned Men have Publiſhed Elaborate & Solid Diſcourſes thereon: In ſpecial *Zanchy, Rivius, and Stuckius.* There are alſo ſundry Uſeful *Engliſh* Treatiſes, in which this Argument is Judiciouſly Handled. Particularly, by Biſhop *Hall*, Mr. *Lawrence*, and Mr. *Ambroſe*; This notwithſtanding, a Learned Divine Laments, that there are ſo few Books Written, or Sermons Preached, concerning the Angels, of whom the Scripture ſpeaks ſo much. I have from that Conſideration been Induced to Publiſh what is Emitted herewith. As for *Philoſophical Queſtions* about the Nature of Angels, and the way of their Underſtanding Things, whether it be *Per Species Intelligibiles Inſitas vel Acquiſitas*, and many the like, which *Thomiſts* and *Scotiſts* have ſuch wrangling Conteſts about, I have wholly declined them. *Heerboord* in his Select Diſputations, and *Schiebler*, in his

Metaphyſicks, are among the cleareſt Authors, that Treat on thoſe Speculations, whoſe Books are in the Hands of Scholars. To offer ſuch things unto a Popular Auditory, would be to feed them with Stones inſtead of Bread. Nor have I determined any thing concerning that Problem, *Whether every man has a particular Angel to be his conſtant Companion, from the time of his Birth to his Death?* The *Platonicks*, and other *Philoſophers* among the Gentiles of old, did believe it, unto an high Degree of Superſtition: A Magician adviſed *Anthony* not to contend with *Auguſtus*, becauſe he ſaid the *Genius* of *Auguſtus*, was the moſt Powerful. The Jews are perſwaded, that there is an Angel Guardian deputed to each particular man. Their *Cabbaliſts*, (which are too much favoured by *Merſennus*) undertake to tell us, what were the Names of the Angel Guardians belonging to *Adam*, *Shem*, and *Abraham*. V. *Gaſſendi Examen Fludd. Philos. p.* 243. Another Author (*Cæſar Longinus p.* 476.) tells us, who were the Angels of *Joſeph*, *Joſhua*, *David Eliſha*, &c. *Pſellus* has Written a Book *De proprio Dæmone*. And all the Pontificia Doctors mentain the Affirmative of the *Problem* mentioned, unto which alſo ſome Eminent Proteſtant Divines incline, though not as Comprehending every man, only every Elect Veſſel; grounding their Belief chiefly on thoſe two Scriptures *Math.* 18. 10. and *Acts* 12. 15. The very Learned, and very Pious Doctor *Rivet*, (according to his uſual manner) expreſſeth himſelf with great Caution

Caution and Judgment concerning it. *That every One of them, who ſhall be Heirs of Salvation, has, beſides what may be, with him on extraordinary Occaſions, always One particular Angel with him, he ſuppoſes it to be a probable Truth, and that it is not againſt the Scripture. Neverthelefs, that we cannot from thence Infer, that it is alwayes the ſame Angel*: He adds, *That it is an Opinion not worth the Contending about.*

I have therefore Declined that Queſtion, and endeavoured (ſo far as I am able to Diſcern) to keep unto clear Scripture Revelation, in what I have delivered; and ſo to ſpeak, as that the moſt ordinary Capacities might Underſtand and be Edified. I have not Lieſure to Tranſcribe my own Notes: Therefore, Theſe Sermons (as well as ſome, on other Subjects lately ſent to the Preſs) are Publiſhed, as they were taken from me, in Short-Hand, by One of my Hearers. I have peruſed them, and here Preſent them without any great Alteration. The Ingenuous Reader will pardon the Inculcations in them, conſidering to whom they were Preached, and for whoſe ſake they are, in this way made publick.

ANGELS (both the Good and Evil Ones) have a greater Influence on this World, than men are generally aware of. *Monitions* of Dangers, and of Great Changes are oftentimes from Good Angels. *Beza* was ſtrangely affected with a Dream, which he Communicated to the Magiſtrates of *Geneva*, by means whereof the City

was Saved from an Impending Miſchief. This could not be from an Evil Angel. Nevertheleſs, Providence does ſometimes Permit and Order Monitions of Future Evils by them: Thus *Brutus* was by a *Dæmon* Fore-warned of his Death. Arch-biſhop *Spotwood* Writes, that One of the Kings of *Scotland* was terrified with the Viſion of a Perſon, whom he had cauſed to Sin much againſt his Conſcience, who Cryed to him. *Wo worth the Day that ever I knew thee, for becauſe I have ſought to pleaſe thee againſt God and His Servants, I am now adjudged to the Torments of Hell.* The next morning he underſtood, that that man was dead, and that he dyed juſt at the Hour, when he appeared to him, after that affrighting manner. He alſo dreamed that Sir *James Hamilton*, whom he had cauſed to be Executed, came to him with a Drawn Sword, and therewith cut off both his Arms, whilſt he was muſing what ſhould be the meaning of that Dream, News was brought him of the Death of both his Sons. Our *Engliſh* Hiſtories report, that the Lord *Stanly*, had a Dream, in which it ſeemed to him, that a Boar Gored him, and the Lord *Haſtings*; and becauſe the D. of *Glocester* gave the Boar for his Arms or Cognizance, it made a dreadful Impreſſion upon his Spirit, that miſchief was by him ſecretly intended againſt them. He that Night ſent to the Lord *Haſtings* about it, who looked on it, as no more than a Dream or Phanſy; but the next day, the Lord *Stanly* was Wounded, and the Lord

Lord *Haſtings* was Murthered by the Bloody Treachery of that Boar, the D. of *Gloceſter*, who was afterwards K. *Richard* 3. And we know from the Scripture, that an Evil Angel foretold, the Fall of *Saul* and *Jonathan*, and the Great Mutations, which ſhould then happen, in the Kingdom of *Iſrael*. Jewiſh Commentators ſay, that the Reaſon, why *Saul* cut off the Witches throughout the Land, was, becauſe they Foretold that *David* ſhould be King. I Remember, that once in Diſcourſe with the Learned Doctor *Spencer*, in *Cambridge*, concerning his Book of Prodigies, he ſaid to me, that his Judgment was, *That the Evil Angels had* Prænotions *of many Future Things, and did accordingly give ſtrange* Premonitions *of them*. No doubt it is often ſo, and yet as *Lavater*, *Schottus*, and others have noted, there are ſometimes Things ſignified by *Angels*, which it is not eaſy to determine of what ſort thoſe *Genii* are. What ſhall be thought of the *Phantom*, which appeared to General *Veſſelini*, aſſuring him that he might take the City of *Muran*, by the Aſſiſtance of a Widow which Lived in that City, which ſtrangely came to paſs accordingly, in the Year 1644. There comes to my mind a very Unaccountable Thing, which happened at *London* above Thirty Years ago. It was this, One Mr. *Cutty* (an honeſt Citizen) paſſing between *Milk-ſtreet* and *Wood ſtreet* in *Cheap-ſide*, on *March* 2*d*. 1664. took up a Letter Sealed. The Superſcription whereof was theſe words following : *From Geneva*,

Geneva, to a Friend. Within the Letter theſe words were Written. "This is to give both "timely and ſpeedy Notice, that in the Year "1665. in the latter end of *May*, ſhall begin a "Plague, and hold very Hot, till the latter end "of *December*, and then ceaſe, but not quite; and "then go on, till the latter end of the Spring the "next Year. And in 1665 and 66. putting both "together, ſhall not only happen a Plague, but "great Sea Fights, ſuch as the like was ſcarce ever "heard of; and this ſhall not be all, but in the "Year 1666. on the Second of *September*, ſhall "happen a Fire, that ſhall Burn down One of "the Eminenteſt Cities in the World. Mr. *Cutty* carried the Letter to the then Lord Mayor. A Reverend Divine in *London*, who was of his Acquaintance, had a Copy of it, before the ſad Things here Prædicted came to paſs; and at my laſt being at *London*, was pleaſed to favour me with it, as 'tis here Related. This Account bing certainly true, and very ſurprizing, I thought it not unworthy the Publication.

As for the annexed Diſcourſe, concerning *Angelical Apparitions*, more Inſtances than one or two, here in *New England*, of Appearing Pretended Angels, have made it neceſſary, that ſomething ſhould be Written to prevent the Deception of ſeveral that have been, and of others, that were in Eminent Danger of being Impoſed upon. Some may think it Extraordinary, That ſuch Things ſhould happen in a Place, where the Light of the

the Goſpel (which has ever been wont to ſhine away the Angels of Darkneſs) does prevail. But it is no new thing for men to be thus deluded. Some Good men have Credited ſtrange Relations about *Apparitions of Saints Departed*, as well as of Angels. *Euſebius*, in his Eccleſiaſtical Hiſtory, (*Lib.* 6. *cap.* 4.) reports that *Potamiæna*, three days after her Martyrdom, appeared to *Baſilides*, and cauſed him to turn a Chriſtian; and afterwards to many in *Alexandria*, on whom the *Apparition* had the like Effect. Fabulous Relations (and ſuch I take thoſe of *Euſebius* to be) are more like to Confirm Infidels, than to make Chriſtians.

I have reaſon to believe, that it has been a ſignal Mercy to this Country, that the pretended Angels have been ſuſpected to be no better than *Satan transforming himſelf into an Angel of Light*. Nor is it at all to be wondred at, that the Spirits of Darkneſs ſhould be able to Deceive mens Senſes; making them believe that they ſee that which is not. A man that is Skilled in Opticks, may Impoſe on the Senſes of others, as did *Deſcartes*, when he cauſed Admiration in his Friend *Braſſieus* by Repreſenting to him a Company of Souldiers, marching in his Chamber; but this proceeded from the ſmall Figures of Souldiers which he concealed, and by a Glaſs brought ſuch multiplied without doors. And who, that has Read *Porta*, *Longinus*, *Zimara*, *Weckerus*, or ſuch like Writers, knows not that by Natural, without Superſtitious Magic, Things

Things of this Nature may be done? How easy then is it for *Dæmons*, who have a perfect Understanding in *Opticks*, and in the Power of Nature to deceive the Eyes, and delude the Imaginations of Silly Mortals?

It was in my thoughts to have Written something concerning that Power, which by the Permission, and Righteous Judgment of God, the Evil Angels have over the sinful, miserable Children of men. There are some, who will not Believe, that ever a Wizzard or Conjurer should be able to set the Devils upon their Neighbours, or that those Infernal Spirits should have Power to Hurt them. But the Scriptures assures us, that *Balak* sent for that Infamous Southsayer *Balaam*, to Curse his Enemies, which he would never have done, if it had not been a thing notoriously known, that *Balaam* could by his Charms do such things. And the reason of his being no more affrighted when his Ass spoke to him, was doubtless because he did not at first think that it was a Good Angel that spoke, but rather one of those Evil Spirits with whom he had maintained a familiar Conversation. Nor can it be denyed, but that there are cursed Books in the World, which Instruct men what Ceremonies they must use, and what Words they must utter, that so when the *Signals* which are of the Devils *Institution*, are observed, he may do what his Worshippers desire of him, so far as the most High shall give him Leave,

Leave, without whoſe Permiſſion he cannot ſo much as enter into any man's Swine. The Superſtitious Gentiles of Old, ſet a very High Price on ſuch DIABOLLICAL-BOOKS. The Converted *Epheſians* burnt thoſe Books, and they counted the Price of them, and found it to be Fifty thouſand Pieces of Silver, which amounts to One Thouſand Five Hundred Sixty Two Pounds, Ten Shillings, Engliſh Money, *Acts* 19.19. Becauſe the *Epheſians* were notorious for doing Miſchief by Magical Spells [*EPHESIA GRAMMATA*] became a Proverb. That ſuch Inſtruments of Satan cannot always hurt whom they would is moſt certain. *Cyprian* (who was afterwards a famous Miniſter and Martyr) found it to be ſo, when he made the Attempt. It is Related in the Life of *Ambroſe*, that Magicians did in vain ſeek to do him Hurt. One that many years ſince was Executed at *Hartford*, in *Connecticut* Colony, on the Account of Witchcraft, confeſſed, that ſhe had Employed Evil Spirits to be Revenged on ſeveral; but that when ſhe would have had them do the like to Mr. *Stone* (the Eminent Teacher of the Church there) they told her, they had not leave to do it: Nor is this to be Evaded by ſaying ſome Perſons (as of late in *New England*) have falſly accuſed themſelves, for this Perſon was upon Rational Grounds, thought to be a true Penitent, before her death. We cannot argue, that becauſe ſome have failed in their curſed Attempts, that therefore never

any

any Succeeded. But the known Succeſs of many was that which Emboldned others to Endeavour the like. Some of the Indian *Pawaws* (*i. e.* Wizzards) in this Country, having received the Goſpel, and given Good Evidence of a True Converſion to God in Chriſt, have, with much ſorrow of Heart, declared how they had, whilſt in their *Heatheniſm*, by the hands of Evil Angels Murdered their Neighbours. There are, who, by *Spells* or Muttering a few words, have cauſed Diſeaſes to be Removed from thoſe, that have applyed themſelves to them. It is Impudence to Deny this, ſince the Perſons are Extant among us, concerning whom it is to be Averred. But if the *Charms* of Impious *Sorcerers*, will cauſe Inviſible Agents, to heal Diſeaſes, Reaſon ſays, they may as well have Power to Inflict them. Theſe are plain, clear Arguments, and it is more eaſy to Slight and Ridicule them, than to give a Refutation of them. But of this, no more, nor have I mentioned Theſe Things, as expecting that *Sadduces* or *Semiſadduces*, who are Judicially hardened in their Error, will be Convinced and Converted (for no Arguments in the World will ever do that) Nevertheleſs, others will be Confirmed in the Truth thereby.

We ought to Admire the Grace of God towards us Sinful Creatures, in that, He has appointed His Holy Angels to Guard us againſt the Miſchiefs deſigned by Wicked Spirits, who are alwayes

alwayes Intending our Hurt, both as to our Bodies and Souls. After the Pſalmeſt had ſaid, *The Angel of the Lord Encampeth round about them that Fear Him, and delivereth them*, he adds immediately O! *Taſt and ſee that the Lord is Good*; herein *Good*, in beſtowing ſuch a *Guard* upon us. It was (as that Great Divine Doctor *Arrowſmith* well obſerves) an Act of Royal Benignity towards *Mordecai*, in King *Ahaſhuerus*, to make the chief Favourite in the Court his Attendant; but how much Greater is this Kindneſs? That the Bleſſed Angels, thoſe Fevourites in the Court of Heaven, ſhould be Miniſtring Spirits for them, that ſhall be Heirs of Salvation! Although they are Miniſtring Spirits, we may not ſuppoſe them to be our Servants, no more than the Shepherd is the Servant of the Sheep, whom his Maſter Commands him to look after. They are in themſelves far more Noble Creatures than we are, Nevertheleſs, out of Obedience to GOD Their Father, and Our's, and out of Love to us, their Younger Brethren, of whom they have a moſt tender Care, they do, without Grudging, perform the Charge committed to them, as Dr. *Fuller* expreſſes it: The *Natives* of Heaven grudge not to Guard Thoſe who are only *Free Denizens* thereof. Excellent was the ſaying of one of the Ancients: We ſee the whole Heaven at Work for our Salvation; God the Father ſending His Son, to Redeem us; the Father and the

the Son ſending Their Spirit to Guide us; the Father, Son and Spirit ſending Their Angels, to Miniſter for us.

Bleſs the Lord, Ye His Angels, Bleſs the Lord, O *my Soul.*

2 JY 61

A

DISCOURSE

Concerning the Power and Miniſtry of

Holy Angels.

Pſal. 34. 7.

The Angel of the Lord Encampeth round about them that fear Him, and deliver-eth them.

WE may ſay of this *Pſalm*, as one of the Ancients ſpeaks of the whole Bible, *The oftner a man Reads it, the more ſweetneſs ſhall he find in it.* There is a ſingular Excellency in it, both as to matter, and manner of Compoſure. It is an *Acroſtick*, or an

Alphabetical Pſalm. In the *Original*, every Verſe (except the laſt) begins with a new Letter, according to the Order of the Hebrew *Alphabet*, which made it the more eaſy to be remembred. The Author, Time, and Occaſion of its being Penned, we ſee in the *Title*. It was Penned by *David*, when he *Changed his Behaviour before Abimelech*. The Hiſtory of that matter is Recorded, 1 *Sam.* 21. 10. He who in *Samuel* is called by the name of *Achiſh, the King of Gath*, is in the Title of this Pſalm called *Abimelech*. That (it ſeems) was a common name to all the Kings of the *Philiſtins*, as *Pharaoh* was to the Kings of *Egypt*, and as *Cæſar* is to the Roman Emperors. *David* being Perſecuted by *Saul*, he Flies for Safety to *Abimelech*, that is, to *Achiſh*, the King of *Goth*. But when he came there, he found himſelf to be in extream danger: it was quickly known who he was: and *Gath* being the Town of *Goliah*, whom *David* had Slain; he was fallen into the Hands of *Goliah*'s Kins-folk; and there he heard them repeat the very words, that had been Sung in Praiſe of his Victory over *Goliah*; ſo that he was in a moſt hazardous Condition, and now *He changeth his Behaviour*. The Hebrew word for *Behaviour*, ſignifies *Diſcretion*: Men are known what they are, by their Behaviour, whether they are wiſe or fooliſh. *David* feigned himſelf a Mope, or a Mad-man, a thing very unbecoming, either a wiſe, or a good man to do: Nevertheleſs, God was graciouſly pleaſed to overlook theſe Infirmities,

firmities, and wonderfully to deliver his Servant. The means of which Deliverance, is noted in this Text and Context.

1. Prayer unto God, was a means thereof: *David* himſelf did Pray. At that time, he could not make any Prayer more than Ejaculatory, ſuch as *Jehoſhaphat* in great Diſtreſs did; he lifted up his Heart, and the Cries of his Soul came before God. Thus in the *4th.* verſe, *I ſought the Lord, and he heard me, and delivered me from all my fears.* And in the *6th* verſe, *This poor man cried, and the Lord heard him, and ſaved him out of all his troubles.* And not only did *David* himſelf Cry unto the Lord, but he had many Godly Friends, who knowing where he was, Prayed earneſtly for him, *verſe 5. They looked unto him, and were lightned.* *Davids* Godly Friends, Looked up to Heaven on his behalf, and God was pleaſed to anſwer them, to their great lightning and conſolation.

2. Another means of his Deliverance, is mentioned in the words before us, which are expreſſive of the benefit *David* received by the Miniſtry of Holy Angels: God Commands his Angels to Encamp round about his Servants, and to Deliver them. A man that hath Enemies, if there be an Army round him, may, notwithſtanding his Dangers be Delivered. Thus it was with *David:* and thus 'tis with all that truly fear God: There is an Hoſt, an Army about them. One Angel is able to defend many againſt their Enemies: yet ſuch is the Care of God concerning, and ſuch his

Love towards his Children, as that he appoints many Angels, on Occaſion, no leſs than an Hoſt, enough to make a Camp, to Save one Servant of his.

There are then two *Doctrines* before us.

1. *That the Great God hath an Army of Holy Angels at His Diſpoſe.*

2. *That they who truly Fear the Lord, Receive much Benefit, by the Miniſtry of Holy Angels.*

I have many things in my heart, to ſpeak to you, concerning the Miniſtry of Holy Angels, (if God permit) but at this time, we ſhall only Diſcourſe on the Firſt of theſe Doctrines: namely,

DOCTRINE 1.

That the Great God hath an Army of Holy Angels at His Diſpoſe.

This *Doctrine* may be Cleared, and Confirmed, in ſeveral *Propoſitions.*

PROPOSITION 1.

That the Angels are of all Second or Created Beings, the moſt Excellent and Glorious.

There

There are several things contained in this *Proposition.*

1. *That the Angels are Real Beings.* I say, There are such Beings as *Angels.* They are not meer *Entia rationis,* Imaginary Beings, or *Apparitions* only, but true and real Beings. That Opinion was the Error of the *Sadducees,* they did not believe any such Real Beings, *Acts* 23 8. It is said there, that the *Sadducees Deny the Resurrection, and say, there is neither Angel nor Spirit; the Pharisees confess both.* The *Sadducees* said, there were no such Real Beings as Angels; & *no Spirit, no Immortal Soul,* no Spirit of man, really Existing in a State of Separation from the Body, and consequently, that there is no Resurrection. But the *Pharisees* did believe both these: that there shall be a Resurrection, and that there are *Angels* and *Spirits,* or *Immortal Souls* of men. One may wonder, that the *Sadducees* should deny the Being of *Angels,* considering they did receive the Books of *Moses,* in which there is frequent mention made of *Angels of God.* But therefore some have Observed, that their Opinion was, that the Angels are not Real Beings, but only *Apparitions,* and Impressions made on the minds of men: whenas the Scripture declares them to be Real Spiritual Substances, that have a Personal Subsistence. Hence they are said to be *Spirits,* and to be *sent forth,* Heb. 1. 14. and *Spirits that*

ſpeak, *Acts* 10. 19. and they are *Living Creatures*, Ezek. 1. 5. That by *Ezekiels Living Creatures*, *Angels* are meant, is evident from their being called *Cherubims*, Ezek. 10. 16. and they are called, *Authorities* and *Powers*, 1 Pet. 3. ult. Which ſheweth, that they are *Cauſes by Counſel*, Beings that are Endued with thoſe Faculties of Underſtanding and Will: and are therefore repreſented in the Scripture, as doing ſuch things, as none but Rational Agents can do. They are repreſented in the Scripture, as beholding and admiring the Wiſdom of God. *Epheſ.* 3. 10. *The manifold Wiſdom of God* (ſaith the Apoſtle) *is made known to the Principalities and Powers in Heavenly Places.* They are repreſented in the Scripture, as Diſcourſing with one another. *Zech.* 2. 3, 4. an Angel did appear, and ſaid to another Angel concerning the Prophet *Go and make this Young man underſtand the Viſion.* And they are repreſented in the Scripture, as exciting one another to Glorify God. Iſa. 6. 3. The *Seraphims Cry each to other, Holy, holy, holy Lord of Hoſts, the whole Earth is full of thy Glory.* So then they are Real Rational Creatures; and thence it is, that they are Subjects capable of Rewards and Puniſhments: the Angelical Nature is ſo. As for the Elect Angels, their Obedience is rewarded with Everlaſting Happineſs, and the Sin of Reprobate Angels is rewarded with Everlaſting Puniſhment. 2 *Pet.* 2. 4. *God ſpared not the Angels that Sinned: they are caſt down into Hell, reſerved in Everlaſting Chains of Darkneſs, for the Judgment of*

the

the Great Day. Theſe things then make it clear unto us who believe the Scriptures, that there are ſuch real Beings as Angels. And indeed, reaſon doth dictate no leſs unto men; for it is evident, that there are Evil Angels: Men cannot but perceive that. And it was manifeſt from the Oracles of the Gentiles of old; the Evil Angels did ſpeak in them. This alſo is ſadly evident from Bodily Poſſeſſions, of which every Age gives inſtances to the World. Now then, if there are Evil Angels, reaſon ſaith, they were once good: they are not originally Evil. The Creator, who is Perfect, Infinite, Goodneſs, did not make them Evil: they muſt needs come Holy out of His Hands. And if the Evil Angels were once good, we may rationally conclude, that there are ſome who are as originally they were Holy Spirits. Hence the Gentiles, who had not the Light of Scripture to inform them; nevertheleſs believed, that there were good, as well as evil Spirits. They have ſaid of God, that He is [*PATER ANDRONTE THEONTE*] the Father of Spirits, as well as the Father of Men.

2. Theſe *Angels are Second Beings,* Created Beings; they receive whatever they are, their very Being, and all from another. Some of the Heathen Philoſophers, ſuppoſed the Angels to be *Co-eternal* with the Great God. But it is not ſo, nor is that poſſible to be true: There can be but one Firſt, but one Eternal Being. It is the Prerogative of the Great God, and of him alone,

to be from all Eternity, Hab. 1. 12. *Thou art from Everlaſting*: that is more than can be ſaid of any Angel in Heaven. It can't be ſaid of them nor of any amongſt them, that they are from Eternity: Six Thouſand Years ago, there was not one Angel. The Angels are as much beholden to God for their Beings, as the pooreſt Worm on the earth: He did Create them, or elſe they would never have been: God made them all out of nothing. *By him all things were Created in Heaven and Earth, things viſible, and inviſible,* Col. 1 16. The Angels are Inviſible Things: but the things belonging to the Inviſible World, were as truſly Created by God, as any of thoſe things in this Viſible World, which our Eyes behold continually. It is true, the Scripture does not ſo expreſly declare, on what day of the Week the Angels were made, as it does concerning the ſeveral ſorts of Creatures in this lower World. Nevertheleſs, it is certain, that it was on one of thoſe ſix dayes, in which the World was Created. *God made Heaven and Earth, and Sea, and all that in them is, in the ſpace of ſix days,* Exod 20. 11. If all the things which are in Heaven, were made in the ſpace of ſix days, then the Angels were ſo. The Scripture giveth us to underſtand, that before the Seventh Day, the *Heavens and all the Hoſts* thereof, were Created, *Gen.* 2. 1, 2. Now the Angels are the Hoſts of Heaven. As for this Heaven, that our Eyes look upon, the Stars are the Hoſts thereof: but as for the Third Heaven,

Heaven, which is to men on Earth Inviſible, there is an Hoſt belonging to that Heaven; and the Holy Angels are the Hoſts thereof: They are called the Hoſts of Heaven, *Neh.* 9. 6. *Thou haſt made the Heaven of Heavens with all their Hoſt, and the Hoſt of Heaven Worſhippeth thee.* The Bleſſed Angels are that Hoſt of Heaven, which does Worſhip God: And it is alſo clear from the Scriptures, that the Angels were Created before this Earth, that we now Live upon: and therefore before the Third Day of the Week; for the Earth was made the Third Day. And then *the Sons of God Shouted for Joy, and the Morning Stars Sang together.* Job 38. 7. In the *Septuagint* it is [*PANTES ANGELOI,*] *All the Angels,* they were *the Sons of God,* that ſhouted for joy, when the Earth was made. It is moſt probable, the Angels were Created in the ſame day, that the Light was, *viz.* in the firſt day of the Week; Then was the Light Created, and probably the Angels of Light alſo. The Scripture calls them the *Morning Stars.* They are Stars, in reſpect of brightneſs and glory, and Morning Stars, as being brought forth in the very beginning of the Creation. So then we ſee, that Angels are Creatures or Second Beings.

3. *They are of all Creatures, the moſt Excellent and Glorious.* Man is the moſt Excellent Creature in this lower World: but he is Inferiour to the Angels, and was ſo in his firſt and beſt Eſtate *Pſal.* 8. 5. *He was made lower than the Angels.* Therefore

Therefore the Scripture doth ſay of the Angels, that they are the higheſt Creatures. Eccleſ. 5. 8. *Solomon* ſaith concerning the great Tyrants, that oppreſs the Earth, *There be Higher than they, and He that is Higher than the Higheſt, will regard it*: God will take notice of it, and He is higher than the Angels, who are the higheſt of Created Beings. They are more like unto God, than any Creatures are, and are therefore ſometimes called, *Elohim*, i. e. *Gods*, in the Scripture. *Pſal.* 97. 7. *Worſhip Him, all ye Gods*, that is, all ye *Angels*, for ſo does the Apoſtle interpret thoſe words of the Pſalmiſt, *Heb.* 1. 6. The Angels are ſtyled Gods, not in reſpect of Nature, for ſo there is but one God; but in reſpect of ſimilitude. They have much of the Image of God in them: Therefore alſo are they ſtyled, *the Sons of God*, as in that place but now mentioned in *Job*; ſo likewiſe in *Job* 1. 6. *There was a day when the Sons of God did appear before him, and Satan came among them*: The Sons of God; the Angels are ſo called, becauſe they reſemble God, as Children reſemble their Father. Angels reſemble the Glorious God more than any other Creatures do, and that eſpecially in Four Things.

1. *In that they are Spiritual Beings*: And therefore like unto God. Joh. 4. 24. *God is a Spirit.* Now in as much as God is a Spirit, the more Spiritual any Beings are, the more do they reſemble him. The Angels have not ſuch groſs Bodies, as men, and all Creatures in this World have; and

therefore

therefore it is, that they are Inviſible: Angels cannot be ſeen, though they ſtand by men: This Aſſembly is full of them at this hour, yet we ſee them not; neither can they be felt or diſcerned, but by their effects and operations. By this argument Chriſt convinced his Diſciples, that he was not a Spirit, but a real Body. When Chriſt appeared to them after his Reſurrection, they were troubled, and thought he had been a Spirit: Chriſt ſaid to them, *Behold, my hands and my feet, handle me, ſee that it is I: a Spirit hath not fleſh and bones, as you ſee me have.* Luk. 24. 39. You can't handle a Spirit, therefore come and handle me: You may ſee and feel, that I have a real Body, and that therefore I am not a Spirit, as you fear: And from hence it is, that Angels can come into Houſes, when the doors are ſhut; though there are Bars of Iron upon them, they can paſs through them, becauſe they are Spiritual Beings. It is true, the Angels themſelves compared with God, are not Spiritual. Hence ſome of the Ancients were wont to ſay, that every Creature is *Corporeal*, that is, comparatively, or in reſpect of God. Nevertheleſs, if Angels be compared with other Creatures, they are Spiritual and Incorporeal: Whether they have not *Vehicles* of a more Spiritual Nature, than the Bodies of other Creatures, is a Philoſophical Queſtion, not proper to be here Diſcuſſed: But in the Scripture they are called Spirits, in diſtinction and oppoſition to Bodies.

2. *They*

2. *They are Immortal*, and in that reſpect reſemble the Glorious God. The Lord is ſtyled, the Everlaſting God, and the Immortal King: and it is ſaid of him, 1 *Tim.* 6. 16. that *He only hath Immortality*: He only hath it originally; He only hath Immortality of himſelf; but Angels have Immortality by the Gift of God. Although *Eternity* cannot be affirmed of the Angels; nevertheleſs, *Evitternity*, or *Immortality* may be affirmed of them. Though they had a Beginning, once they were not, , they ſhall never ceaſe to be: what they are now, they ſhall be for ever. An Angel cannot dye. It is ſaid, that after the Reſurrection, the Children of God ſhall be [*ISANGELOI*,] *Equal unto*, or like *the Angels, neither can they Dye.* Luk. 20. 36. They will be made like the Angels, in reſpect of Immortality, or an impoſſibility of Dying. An Angel is a Creature that can never Dye. Indeed, God that made them, can annihilate them at his pleaſure; but they are not Subjects capable of Death or Diſſolution: as not being out of *Pre exiſtent Principles.* Nor does Nature decay in them, as in Mortal Creatures. Altho' they have Lived now for the ſpace of more than Five Thouſand Years, they are not ſubject to any decay of Nature, but are as ſtrong and vigorous, as in the day they were made.

3. *Angels Reſemble God in reſpect of Wiſdom and Knowledge.* The Lord is a God of Knowledge: He is ſtyled, *The only wiſe God.* In that reſpect, Angels are moſt like to him; they have a wonderful

derful meaſure of Wiſdom and Knowledge. *Davids* extraordinary Wiſdom, is expreſſed, by ſaying, *That he was wiſe, according to the wiſdom of an Angel of God, to know all the things on the Earth.* 2 Sam. 14. 20. An Angel of God knows all the things on the Earth; ſuch Wiſdom have they. The moſt knowing man in all the World, knows little or nothing comparatively to what an Angel knows. It is ſaid, concerning the time of the Day of Judgment, *Of that Hour knows no man, no, not the Angels in Heaven,* Math. 24. 36. intimating, that the Angels of Heaven, have a far greater knowledge, than men have. *Adam,* before ſin darkned his underſtanding, had a greater meaſure of knowledge, than any man in the World ſince hath had; but his knowledge was ſhort of the Angels. Hence, the Devil tempted our firſt Parents with that, If you eat the forbidden fruit, you ſhall be like unto *Elohim,* like *Gods, h. e.* like Angels, ſay the Jewiſh Interpreters on thoſe words, *Gen.* 3. 5. The Angels are great *Philoſophers*: they know the Principles, the Cauſes, the Nature, and Properties of every Creature in the World. They are great *Statiſts*: they know all the affairs of State in this World. In *Dan.* 10. 13. The Angel ſaid, *I remained with the King in Perſia*: that Angel knew all the State-affairs, of all the Kingdoms of the whole World. They have a Wonderful *Natural Knowledge* and Wiſdom in them, and their knowledge is increaſed very much by Experience. They have had above five thouſand years

years experience, which hath added to their knowledge. And they have a greater meaſure of *Revealed Knowledge*, than men may pretend unto: They know the Scriptures, better than any man in the World. They have a deeper inſight into Scripture Myſteries. Hence the *Angel* ſaid to *Daniel*, Chap. 10.21. *I am come to ſhew thee, that which is noted in the Scriptures of truth.* They know what things are in the Scripture, and can give the ſence and meaning of them. They are more knowing in the Counſels of God, more privy to the Counſels of Heaven, than any men on the earth are. And they know what will befal ſome men and women many years before the things come to paſs, yea, before ſuch Perſons are born, *Dan.* 11.6. Hence they are compared to living Creatures *full of eyes behind and before*, Rev. 4. 6. Becauſe they are full of Knowledge and Wiſdom. They are ſaid to have *eyes behind*, becauſe they know what is paſt. No ſuch Hiſtorians in the World, as the Angels are: they can give an account of all that has happened in the World, for theſe five thouſand years. They have *eyes before*, inaſmuch as they can ſee forward a great way. As for future things, they have a wonderful ſight into them: and as for futurities, which they don't know certainly, they can give ſuch Conjectures, as men cannot reach unto. And God reveals more to them then He does to men: and has oftentimes revealed future things to men, by the Miniſtry of His Angels: ſo that in reſpect of

of Knowledge, the bleſſed Angels have an Eminency of the Divine Image in them.

Laſtly, *They are like to God in reſpect of Holineſs.* The Image of God is in Holineſs eſpecially *Exod.* 15.11. *He is Glorious in Holineſs.* God is Infinite Holineſs. 1 *Sam.*2.2. *There is none Holy as the Lord.* Hence the more holineſs is in any, the more like to God are they: this is true concerning the bleſſed Angels, they are the moſt holy Creatures in all the World: They are ſtyled in the Scripture, *the Holy Ones,* Dan. 4. 17. and *Holy Angels.* When Chriſt comes to Judgement, *all the Holy Angels* ſhall come down from Heaven with Him. *Math.*25. 31. Therefore are they in the Scripture ſaid to be, *Angels of Light,* 2 Cor.11. 14 Becauſe of the light of Holineſs, in which they were Created: and in that light and life doe they ſtill abide. The Elect Angels never did ſin againſt God. Hence, when they have appeared unto men, uſually they did ſeem to have bright Apparel, and Garments as white as Snow, and like unto the light, as an Emblem of their Innocency, Purity, and Holineſs. *Dan.* 10. 5. *Math.*28.4. *Act.* 10. 30. Theſe things ſhew, that the bleſſed Angels are of all Created beings the moſt Glorious.

PROPOSITION. II.

That there is an Order among the Angels of Heaven.

This

This is implyed in the Text before us, which compares the Angels unto an *Army* : that ſhews there is an Order among them. Though for men to take upon them to declare the particulars of that Order ; or to ſhew. by what Laws the Inviſible World is Governed, is preſumption, and ſinful Curioſity ; ſuch are condemned by the Apoſtle, *as intruding into thoſe things, which they have not ſeen.* There is a Book, which paſſeth under the counterfeit name of *Dionyſius* the *Areopagite* ; wherein the Author ventures to deſcribe the *Cæleſtial Hierarchy*, as if he had Lived and Converſed many years among them ; pretending that there are nine diſtinct Orders amongſt the Angels of Heaven. He has taken his Notions partly from the Jews, and partly from the *Pythagorean* and *Platonick* Philoſophers. But we may not aſſert any thing in Subjects of this nature, beyond what we have Scripture Light for. Now though the Holy Angels may, for ought any thing that the Scripture declares to the contrary, be all Equal in reſpect of *Nature* ; it is certain, that ſome are in reſpect of their *Office*, and *Employment* ſuperior to others. There are ſome, who are as Captains and Leaders, and others follow them, according as God is pleaſed to Employ them : It is ſaid in the Text, *The Angel of the Lord Encampeth round about them that fear him.* One Angel cannot make a *Camp*, but many Angels under the Conduct of one, under one as a Leader, may do it, and they do

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doe it. Hence the Angel which came unto the Shepherds, and brought them the Tidings of the Birth of Chriſt, ſaid, *I bring you glad Tidings*, Luk. 2. and in *v.* 13. it is ſaid, that there was with the Angel, *a Multitude of the Heavenly Hoſt Praiſing God.* So that there was an Hoſt, a Multitude of Angels, who were under the Conduct of one Angel. That there is a diſtinction among the Angels, in reſpect of Office, and that ſome are Superior to others, is clear from that Scripture, in *Col.* 1. 16. where the Apoſtle ſpeaking concerning the Creatures in the Inviſible World, doth diſtinguiſh them into *Thrones, Dominions, Principalities, and Powers.* Now Thrones are Superiour to Dominions; Dominions to Principalities; and Principalities to Powers: The words allude to Earthly Governments. In Civil Polities, Kings or Vice-Royes ſit upon Thrones, Dukes and Princes, are called Dominions; Governours Commiſſioned by them, and ſet over particular Provinces, are called Principalities; and Inferiour Magiſtrates are called Powers: The Abſtract is put for the Concrete. So that from theſe Expreſſions we may gather, that there is an Order among the Angels of Heaven. Hence alſo the Scripture ſpeaks expreſly, not only concerning Angels, but *Arch-angels*; theſe are ſtyled in the Scripture, *Haſarim Hariſhonim*, *Dan.* 10. 13. Not only Princes, but *Chief Princes.* We have the names of one or two of the Arch-angels mentioned in the Scripture: One of them is named *Michael*; He is the

great Prince amongſt the Angels. *Dan.* 12. 1. Of him does *Jude* ſpeak in the 9*th.* verſe of his Epiſtle. Some have thought, that by *Michael*, Chriſt is meant; but that cannot be, for it is ſaid, *He durſt not bring a railing Accuſation*, when diſputing with the Devil. It is true, Chriſt cannot Sin, becauſe of the Holineſs of his Nature; but it would be an harſh expreſſion, to ſay of the Eternal Son of God, that he dare not Sin: therefore *Michael* is a Created Angel. Chriſt is not any where called an Arch angel, but plainly diſtinguiſhed from the Arch angel, 1 *Theſ.* 4. 16. This *Michael* ſeems to be the chief of all the Angels, and of all the Arch angels of God: and therefore He is ſaid to be, not only an Arch angel, but *the Arch angel*; and is called the *Great Prince*, as in the Scripture but now quoted in *Daniel.* Theſe Arch angels are ſuppoſed to be ſeven in number: they ſeem to be ſignified by the Seven Lamps, that Burned in the Temple, before or over-againſt the Mercy-Seat, which was the Throne of God. Zech. 4. 10. Hence *John* ſpeaks of *Seven Spirits of God, which are the eyes, and the horns of the Lamb*, Rev. 5. 6. It is harſh to interpret the words, as many do, of the Eternal Spirit of God; or to ſay of him, that He is not only the Eyes, but the Horns of the Lamb, *i. e.* of Chriſt, conſidered as man, or as one that has been Slain: The Eternal Spirit of God is not inferiour to the Lamb that was Slain; but the Angels are, and the Arch-angels are. All the

Angels

Angels in Heaven are interiour to the *Man Chriſt Jeſus*; and it is by them, that he Exerts his Power, and provides for the Safety of his Church in the World: and therefore are they fitly expreſſed by that ſimilitude of the *Horns & the Eyes* of the Lamb. Moreover, thoſe *Seven Spirits of God*, are expreſly called, *Seven Angels*, Rev. 8. 2. Theſe ſeem to be the general Inſpectors of the whole World, and thence are ſaid to be *Sent forth into all the Earth.*

PROPOSITION III.

The Angels are at Gods Diſpoſe. Ezek. 1. 12. It is ſaid, *Whither the Spirit went, the Living Creatures went.* The Angels are not at their own Diſpoſe, but follow the direction of the Eternal Spirit; and are therefore ſtyled, *The Angels of the Lord, Angels of God*, and *Spirits of God.* An Angel is ſometimes in the Scripture called, *The Spirit of the Lord.* It was ſaid to *Elijah, The Spirit of the Lord ſhall carry thee whither I know not.* 1 *King.* 18. 12. And concerning *Philip*, that the *Spirit of the Lord caught him away*, Act. 8. 39. That Spirit of the Lord ſeems to be an Angel of the Lord, the ſame that ſpake to *Philip*, *v* 26. They are Spirits, whom God has made, and imployes, when, and where, and about what buſineſs He pleaſeth. The Great God is the Lord of Angels: He is their General, and they are his Souldiers and Servants: He is on that account eſpecially, ſaid to

be, *The Lord of Hoſts*, for that the Angels, *The Hoſts of Heaven*, are under His Command, and all diſpoſed of by him: They are his *Meſſengers* and *Miniſters*. The word *Angel*, ſignifies a *Meſſenger*, from the Greek word [*ANGELLEIN*,] which ſignifieth to ſend on a Meſſage: So the Hebrew word [*MALAK*,] comes from *Laak*, *Legavit*. They are the *Legates* of Heaven: When God hath any Service for them to do, any Errand to ſend them upon, they are moſt ready to obey; they hearken, and wait for the word to proceed out of the mouth of God, that ſo they may diſpatch, what He ſhall ſee meet to imploy them about. Pſal. 103 20. *Ye his Angels, that do his Commandments, hearkening to the voice of his Word: Ye Miniſters of His, that do His pleaſure.* The greateſt of them ſtand before God, ready to do what He ſhall Command them: and therefore *Gabriel*, (who ſeems to be an *Archangel*) ſaid unto *Zechary*, *I am Gabriel that ſtand in the Preſence of God.* Luk. 1 19. As a Servant ſtands in the preſence of his Maſter; a Servant goes the Errand that his Maſter has ſent him about, and then returns, and ſtands before his Maſter, and waits his pleaſure, to know what he would have him do next. Thus it is with all the Angels of Heaven; God ſends them into the World to do the Work He appoints them unto, they do it, and return, and then ſtand ready to hear what He ſhall Command them next.

Theſe things the Scripture makes clear unto us.

Thus

Thus you have seen the *Doctrine* Explained and Confirmed.

The APPLICATION of it followeth in a few words.

USE I.

Behold the Majesty of the Great God, who hath such Glorious Creatures as the Angels are, to Wait upon him, and to do His pleasure. God is called by the name of *Majesty*, in the Scripture: *Heb.* 1. 3. *The Right Hand of the Majesty on High*, that is, of God. The Majesty of Earthly Kings, appears in their Servants and Attendants, and in the greatness of their Courts; and in special, in that they have Great Ones to attend them: A King hath Lords and Nobles, the greatest in the Kingdom about him, as his Servants. But the Great God the King of Heaven, hath those that are higher than they, and more Attendants, than all the Kings of the Earth have: He hath Thousands that attend Him continually. In Heaven there is a Glorious Court. Psal. 68. 17. *The Chariots of God are Twenty Thousands, even Thousands of Angels:* Nay, there are Millions of them. *Daniel* beheld, and there were, *Thousands of Thousands, and Ten Thousand Times Ten Thousand, that stood before Him.* There is none that may be compared with the Great God: Men are not to com-

pare with Angels; but Angels are not to compare with God. *Pſal.* 89. 6. *Who among the Sons of the Mighty can be Likened unto the Lord?* There is none among the mighty Angels of Heaven, that can be likened unto him: The moſt Exalted Angel doth confeſs this, by his name *Michael*, which ſignifies, *Who is like unto God?* There is none, whoſe Majeſty may be compared unto the Infinite Majeſty. Angels humble themſelves to look after men; thoſe glorious Spirits humble themſelves, to look after ſuch poor worms of the duſt, as we are, to watch over us, and to take care of us continually. But the Great God doth humble himſelf infinitely more to look upon them. Pſal. 113. 6. *The Lord humbleth himſelf to behold the things done in Heaven*: He humbles himſelf to look upon the Angels of Heaven: He chargeth His Angels with folly; the Heavens are not pure in His ſight: Such is the Majeſty of the Great God. *Angels* are *nothing* compared with him, though the moſt Glorious of all *Second Beings*; they are but ſhadows of Being, compared with God; it is therefore ſaid, *There is none beſide thee*, 1 Sam. 2. 2. The beſt of Creatures are nothing to him; yea, leſs than nothing and vanity, Iſa. 40. 17. And the glorious Angels do acknowledge their own *Nothingneſs*, when they ſtand before Him. Iſa. 6. 2. The *Seraphims*, the Angels that is, *They cover their faces, and ſay, Holy, holy, holy Lord of Hoſts.* They cover their faces, why? as thereby acknowledging, that they are unworthy

to

to look upon God, or that God ſhould Look upon them.

USE II.

God doth not ſtand in need of us, or of any of our Services. For He hath Angels at His Diſpoſe; an infinite number of glorious Angels, to do any Service, that he would have to be done; and He doth not need them neither. Act. 17. 25. *God is not worſhipped, as though he needed any thing; who hath given unto all, Life and Breath, and all things:* So, as for the Angels, God hath given to them their Beings, and their Life, and all thoſe glorious Accompliſhments they are adorned with: and therefore he needs them not. Before ever there was any Angel, World, or Creature, God was Bleſſed in the Enjoyment of Himſelf: God, Father, Son, and Holy Spirit, did take Infinite Satisfaction in their own Glory, from the Dayes of Eternity. Angels can add nothing to his Eſſential Glory. He did not make them, becauſe He ſtood in any need of them: He has manifeſted, that he did not need them, ſince He ſuffered Millions of them to fall down from Heaven, and Diſmiſſed them his Service; and for their Rebellion, committed them to that Dungeon, where there is Blackneſs of Darkneſs for ever. God ſhews to all the World, That he doth not ſtand in need of any of his Creatures; much leſs hath he need of us, ſeeing he needed not Angels.

One Angel can do more for God in one day, than millions of men can do in a thouſand years. Doth he need us then? And though He Commands us to Praiſe Him, it is not, becauſe He needs us, no, He hath Angels, that never Sinned, who Praiſe Him continually, after a better manner, than ever we did. There are Creatures in Heaven, ſaying, *Bleſſing, and Honour, and Glory be to Him that Sits on the Throne, for ever and ever*, Rev. 5. 13. What fooliſh Creatures are thoſe of the Children of men, that think, if they Serve God, he is beholden to them; that if they keep His Commandments, he is become their Debtor! No, verily, it is not ſo: after we have done all, we are unprofitable Servants. And what fooliſh Wretches are they, that live, as if they did not ſtand in need of God; that Live without Prayer to Him! Oh! ſinful Creatures, do you think, you have no need of God? I profeſs to you, in His Name this day, that He ſtands in no need of you, who hath all the Angels of Heaven to be his Servants for ever-more.

USE. III.

Take heed then of Offending this God. He can let looſe Angels, upon thoſe that provoke Him; and one Angel of His, is able to deſtroy all the men upon the face of the whole Earth, in a very little time. An Angel went thorow the Land of Egypt, & in one night deſtroyed the firſt born in every

every Family, that there was not one Houſe in all that Kingdom, wherein there was not one Dead: One Angel did this in a nights time. One Angel did kill among the Children of Iſrael, Seventy thouſand in a few dayes. And in the Army of *Sennacherib*, an Angel ſlew above an hundred and fourſcore thouſand in one night. Angels are mighty Creatures, and can by thunder and lightning deſtroy all before them. It ſeems as if they did in that way deſtroy *Sennacheribs* Army: for it is on that account ſaid, *Who can ſtand before a Conſuming fire?* Iſa 33. 15. When the Law was given, by the diſpoſition of Angels on mount *Sinai*, there were terrible Thundring and Lightnings, and the Lord deſcended upon it in fire. Angels can make the Earth ſhake under us. It is ſaid, *There was a great Earthquake, for the Angel deſcended from Heaven*, Math. 28. 2. Oh! then fear this great God, who is the Lord of Angels: He that hath the Angels at his diſpoſe, muſt needs have other Creatures at his diſpoſe. There are *Evil Angels*, as well as good, and they are (though againſt their wills) at the Command of God. Oh! fear to offend God, leſt He ſhould let them looſe upon you. And what are there any of you, that go to them, to make diſcoveries of things that cannot be otherwiſe known? I hear there are ſome ſuch in this place, that have gone to an ungodly *Fortune-teller*, to reveal ſuch things, as cannot be known, but by the help of Evil Angels. It is a ſad thing, that ſuch abominations ſhould be heard

of

of in this Land of Light. Doubtleſs, we may ſuppoſe, that that has been one reaſon why the Holy God has been provoked, to let looſe evil Angels upon *New England* two years agoe. Men and Women have been Conjuring with their Sieves, and Keys, and Glaſſes; and are they now in *Boſton* going to enquire of Devils, by the mouth of a wicked Fortune-teller? If the Lord be provoked to deliver you into the hands of evil Angels, you will find them terrible Creatures. And all other Creatures are at his diſpoſe too. The Stars in their courſe did He make to fight againſt *Siſera*: Thunder, Lightning, Hail, Snow, Rain, Wind, Storms, all fulfil his Word. Then fear this great God! All theſe Creatures are ready to take part with God againſt ſinners, and to be avenged in the quarrel of their Creator. They ſay to God, as that King did to the Prophet, 2 King. 6. 21. *My Father, ſhall I ſmite them? ſhall I ſmite them?* Thus, every Creature is ready to ſay ſo before God, LORD, there is ſuch a ſinner, ſhall I ſmite him? Shall I kill him, and ſend him to hell? The Lightning ſaith, LORD, ſhall I ſmite him? When he goeth to Sea, the Sea ſaith, LORD, ſhall I drown him? The Earth he treads on, ſaith, LORD, ſhall I open my mouth, and ſwallow him up alive, that he may goe down alive into the pit. Therefore I ſay unto you, Fear to offend God. Remember the Words of the Lord Jeſus Chriſt, with which at this time I conclude, Luk. 12. 5. *I will forewarn you, whom ye ſhall fear;*

fear: Fear him, which after he has killed, has power to cast into hell, yea, I say unto you, Fear Him.

We Proceed now unto the *Second Doctrine*, Namely,

DOCTRINE. 2.

That they, who truly fear God, have many deliverances, and receive many benefits, by the Ministry of Holy Angels.

For the clearing of this Doctrine, there are three Particulars, which may be enquired into.

1. *Who are the Object of the Care and inspection of the Angels of Heaven?*

2. *What Benefits they that fear God, receive by the Ministry of His Holy Angels?*

3. *The Reason, why the Ministry of Angels is by the Lord made use of?*

Quest. I. *Who are the Object of the Care and Inspection of the Angels of Heaven?*

For *Answer*,

1. *The Church of God is the special Object of the Care and Tutelage of His Holy Angels.* This might be signified to us by those *Cherubims*, that were on the Curtains belonging to the Tabernacle, of which you read, *Exod.*26. 1. And also by the *Cherubims*, that were drawn on the Walls of the Temple, declaring this Mystery to us, that there is a Communion between the Angels in Heaven, and the Church on Earth, and that the Church is

Sur-

Surrounded with Angels, as the Temple was with Cherubims. The Elect of God are ſaid to be, the *Church of the firſt-born*, whoſe names are written in Heaven: Now the Scripture is expreſs and clear, that *All* the Angels of Heaven (not one excepted) are made uſe of to promote the Salvation of the Elect of God: Heb. 1. 14. *Are they not all Miniſtring Spirits, ſent forth to Miniſter for them, who ſhall be the heirs of Salvation?* And therefore particular Churches and Societies of Saints are under a ſpecial Inſpection of the Angels of God. As the Church of the Jews of old was favoured & honoured with that priviledge, as we ſee in *Dan.* 12. 1. So we have reaſon to conclude, that Churches conſiſting of Chriſtians, are under a peculiar Inſpection of Elect Angels. If particular Countries and Provinces, are under their Guardianſhip, (as there is reaſon to believe) particular Churches are ſo much more, as being more eminently under the care of Chriſt, the Lord of Angels. It is certain (as the Text before us doth intimate) that in a moſt peculiar manner, ſuch as truly fear God, receive advantage, by the Miniſtry of Holy Angels: But for their ſakes, others are alſo benefited thereby. Hypocrites, who are only external Worſhipers of God, are many wayes benefited by the Miniſtration of Angels, for the ſake of them, who are ſincere. Every man in the Church of Iſrael did receive benefit by the Miniſtry of the Angels of Heaven: they *All* did eat of the *Manna*; which Manna was prepared by Angels. There-

fore

fore it is ſaid, that *Man did eat Angels Food*, Pſal. 78. 25. Becauſe the Manna was prepared for them by the Angels. So is it now in the days of the Goſpel, when God doth provide Spiritual food for men, all that are the Objects thereof, are or may be better for it. Where there are faithful, able Preachers of the Word of God, all have the advantage of that Light: Now ſuch things are by Chriſt's appointment brought to paſs, by the Secret Inviſible Miniſtry of Angels. When *Peter* was ſent to Preach the Goſpel to *Cornelius*, and his Family, it was an Angel that did direct him unto them. When *Paul* and other Miniſters Preached the Goſpel to the *Macedonians*, an Angel of Heaven by Divine Appointment, cauſed them to do it, *Acts.* 16. 9. Paul had a Viſion, there ſtood a man of Macedonia, and Prayed him ſaying, *Come over into Macedonia, and help us*: h. e. He ſaw an Angel habited like a Macedonian, who ſpake thoſe Words to him, whence he and others with him concluded, that they were called to Preach the Goſpel in Macedonia, and that God and his Angels would be with them there. Towns and Cities in which there are Churches of Saints Worſhipping God in Chriſt, have no doubt their peculiar Angels to watch over them. When Jeruſalem was beſieged by the Aſſyrians, it is ſaid the Angel of the Lord *went out* and ſmote the Camp of the Aſſyrians, 1 *King.* 19. 35. It ſeems then, there was an Angel that did reſide in and preſide over that City, where the Temple was, who upon this

this Occaſion *went out* of it. So then, (as one expreſſeth it) Angels are the Guard of the Queen of Heaven, the Lambs Wife.

2. *The Care and Inſpection of Angels, is not Limited to the Church only.* That in a ſpecial manner, is the Object thereof; yet for the Churches ſake, their Care and Tutelage doth extend much further. Many a Great man in the World, hath been wonderfully Protected and Delivered by the Angels of God, out of reſpect to his Church and People; though that man himſelf did never fear God. Thus it was with *Darius*, the Emperour of *Perſia*: an Angel did ſtand by him, and did confirm and ſtrengthen him, *Dan.* 11. 1. This the Angel did out of reſpect to the Lord's People: For *Darius* himſelf was an Idolater, and not a Worſhipper of God. So *Alexander*, Sirnamed *the Great*, he was far from being a true Fearer of God, but he was kind to the Jews, then the only People of God in the World, and he was wonderfully preſerved and proſpered by the Angels of Heaven. He was delivered in miraculous Dangers: once he was Shot in his Shoulder, and another time ſorely Wounded in his Leg, but ſtrangely preſerved in the midſt of his Enemies, becauſe God did deſign to humble and break the Enemies of his People, by the hand of that *Alexander*: Angels delivered him, until ſuch time, as he had done the Work God had appointed for him. God then doth Govern the whole World by the Miniſtry of His Holy Angels; They are in

in *Heaven* as a *Watch Tower*, and they keep the World. Hence *Daniel* ſaw a *Watcher*, an Holy One, come down from Heaven. *Dan.* 4. 13. The Angels are thoſe *Holy Ones*, that Watch the World: They are the great Intelligencers of Heaven, whom the Lord Chriſt ſends throughout the Earth, to obſerve, and give him an account, how the Affairs thereof are. We ſee in the firſt Chapter of *Zachary*, that the Angels come unto the Lord Jeſus Chriſt, who is the Increated Angel, and the Lord of all the Angels: they ſay to him, *We have Walked to and fro thorow the Earth, and behold, all the Earth is at reſt.* v. 11. Thus do they inſpect the World, and give an account of their Miniſtry. Hence it is ſaid, that the *Living Creatures*, (Angels I told you are meant by the Living Creatures) *ran and returned, as the appearance of a Flaſh of Lightning.* Ezek. 1. 14. When the Lord ſends them on an Errand, *they Run*, and *they Return* again, when they have diſpatched the buſineſs they were ſent upon. And they run as ſwiftly as a flaſh of Lightning: they go from Heaven to Earth, aud from Earth to Heaven like Lightning. Although they that fear the Lord, are the peculiar Charge of Holy Angels, whom they conſtantly attend; nevertheleſs, that the World in general is under their Inſpection, is evident from the Scriptures: For

1. *God doth Diſpenſe both ſignal Mercies and Judgments by their hands.* Ezek. 1. 13. The Living Creatures are ſaid to be *as a Lamp, and as Coals of fire.* They

They are unto ſuch as fear God, as a Lamp, to direct and light them: but they are unto wicked men, as Coals of Fire to conſume them. This we ſee deſcribed at large in the *6th* Chapter of *Zachary*, from the firſt to the ninth verſe; where we read of four Chariots, that is to ſay, the Angels of God, ſent forth into the four Corners of the World, North, South, Eaſt & Weſt: and the Horſes that repreſent the Angels, appear in ſeveral Colours: there was *Red Horſes*, noting bloody Judgments, Deſolations by War, and this by the Miniſtry of Angels; *Black Horſes*, ſignifying the Peſtilence and Famine, and the like Judgments coming upon the World; and *White Horſes*, intimating Victory and Mercy to the People of God; and there were *Griſled Horſes*, emblematically ſetting forth mixed Diſpenſations of Divine Providence: and all by the Miniſtry of Angels: Of theſe the Lord ſayes, *They have quieted my Spirit in the North Country*. The Angels were ſent into the North Country, namely to *Babylon*, to Execute Judgment there; and then the Holy Spirit of God was ſatisfied, when He ſaw, that Juſtice was done by his Angels, on his and his People's Enemies. *David* Prayed that Judgment might be Executed on his Enemies, by the hands of Angels. *Pſal.* 35. 5, 6. *Let the Angel of the Lord chaſe them, and let the Angel of the Lord Perſecute them.* It is true, that no Judgment befals the World, but God doth it. *Amos* 3. 6. *Shall there be Evil in a City, and the Lord hath*

not

not done it. Nevertheleſs, the Lord is not wont to Execute Judgment upon men, by His own Immediate Hand, but by the Miniſtry of Angels: When it is done by men, yet Angels have an hand therein. Sometimes indeed by the Hands of Evil Angels, whom the Lord lets Looſe, and puniſhes a wicked World by them; but many times by the Hands of His Holy Angels. Thus, when *Sodom* was Deſtroyed, they were the Angels of Heaven, that did that terrible and glorious work of Juſtice, on provoking Sinners. The Angels ſaid to *Lot, We will deſtroy this place, the Lord has ſent us to deſtroy it.* Gen. 19. 13. As for the Angel who Killed the Firſt born of *Egypt*, the Jews think He was, *The King of Devils*; whom they call by the name of *Aſhmodai*, which ſignifies a *Deſtroyer*. The Scripture calls him a *Deſtroyer*, *Heb.* 11. 28. He might notwithſtanding that, be a good Angel: For no work is more becoming thoſe Holy Spirits, than to Execute the Judgments of God on Impenitent Sinners. And although it is ſaid concerning the Egyptians, *Pſal.* 78. 49. That the Lord did caſt upon them the fierceneſs of his Anger, *By ſending Evil Angels among them*: Judicious Expoſitors conceive, That thoſe Angels are ſtyled, *Evil Angels*, not in reſpect of their Nature, but in reſpect of the ſad Meſſage they were ſent upon, in that they were the Meſſengers of Evil Tidings; they were the Meſſengers of Death to the Egyptians. The Egyptians had made uſe of wicked Angels to oppoſe *Moſes*,

and to withſtand the Deſign of God for the Salvation of His People: and now God to puniſh them, would make uſe of the Holy Angels, as the Inſtruments of His Providence. When Seventy Thouſand men among the Children of *Iſrael*, Dyed of the Plague, they were ſmitten by the Hand of an Angel. *David* ſaw the *Angel ſtretched out his Hand over Jeruſalem to deſtroy it, but the Lord ſaid to the Angel that deſtroyed, it is enough, ſtay now thine hand* 2 Sam. 24. 16. When Jeruſalem was laid waſte by the Babylonians: Holy Angels had a hand in the Execution of that Righteous Judgment; *A Whirlwind came out of the North*, Ezek. 1. 4. The Babylonians came like a Whirlwind, and the Angels of Heaven had a Hand in Raiſing the Storm, that carried Jeruſalem away before it. Hence in *v.* 24. It is ſaid of the Living Creatures, *That the noiſe of their Wings was as the Noiſe of an Hoſt*: The Angels fetched an Hoſt to deſtroy *Jeruſalem*. So when *Jeruſalem* was the laſt time deſtroyed by the *Romans*, the *Angels* of the Lord did forſake the City. The Jewiſh Hiſtorian relates, That a voice was heard in the Temple, ſaying, [*METABAINOMEN ENTEUTHEN*,] *Let us depart from hence*; and *Tacitus* reports, that in Jeruſalem there was heard a voice greater than Humane, ſaying, *The Gods are departing from this place*. The Angels of God departed from that place, and now it lay open to the Fury of their Enemies. The Trumpets in the Revelation, ſignifying Judgments on the *Roman*

man Empire, were ſounded by Angels; and the Vials denoting Judgments on the Antichriſtian Papal Empire, are poured out by Angels, becauſe theſe things are Effected by their Miniſtry.

2. *When it is a time of War, wonderful Victories are obtained by the Inviſible Agency of the Angels of Heaven.* Thus in 2 Sam. 5. 24. there was *a ſound of going in the Tops of the Mulberry Trees*: Angels cauſed that Sound; and then *David* obtained a wonderful Victory over the *Philiſtines*. Thus when *Samaria* was Beſieged by the *Syrians*, the *Syrians* thought they did hear *a noiſe of Chariots, and of Horſes, as if it had been the noiſe of a great Hoſt*: whereupon they aroſe, and fled, 2 King. 7. 6. God ſent his Angels, and they cauſed that noiſe to be heard. Thus in *Jehoſhaphat's* time, when the *Edomites*, the *Ammonites*, and the *Moabites* did Combine againſt *Judah*, it is ſaid, 2 *Chr.* 20. 22 That the *Lord ſet Ambuſhments againſt them*: and then the other two Nations ſtood up againſt the *Edomites*, and after that they deſtroyed one another. How did the Lord ſet Ambuſhments, but by the Miniſtry of Holy Angels? Doubtleſs, the Angels in the ſhape and appearance of *Moabites*, and *Ammonites*, fell upon them of Mount *Seir*, and then they all fell upon one another, till the whole Army was deſtroyed. Sometimes when there have been but very few, they have obtained marvellous Victories, over far greater numbers, than themſelves, becauſe Angels were with them, and helped them. In the

time of the *Maccabees*, *Judas Maccabeus*, with Six Thouſand Men, deſtroyed above Twenty Thouſand of the Enemy. The Hiſtorian relates, that when the two Armies were ſet in Battel Array, the Jews General began the Battel with Prayer, *Lord*, (ſaid he) *Thou art the God, who in the time of* Hezekiah, *didſt ſend thy Angel, to deſtroy the Hoſt of Sennacherib*; *ſend, I pray thee, an Angel before us.* The Lord heard that Prayer: Their chief Enemy was taken Priſoner, and Five and Thirty Thouſand were Slain, by a ſmall number of the Jews; their Enemies profeſſing, that they ſaw two men ſtanding, one at the Right, and the other at the Left-hand of *Maccabeus*, (the *Jews* General) who kept off the Arrows, that they could not hurt him. We read alſo in Hiſtories, how the *Græcians* did ſometime with ſmall numbers prevail againſt the *Perſians*. The Prince of *Perſia* came againſt the Realm of *Greece*, with the mightieſt Army, that ever was, which was foretold by *Daniel. chap.* 11. *v.* 2. No Hiſtory, Sacred or Prophane, mentions the like; he had ſeveral Millions in his Army: And the *Græcians*, with inconſiderable Numbers, Routed and Ruined them; and the Navy of that Prince was Deſtroyed by Storms: The Profane Hiſtorians ſpeak of it as very ſtrange, that the *Perſians* ſhould have ſuch ill ſucceſs: only they ſay, *That Fortune favoured the Græcians.* But we that have the Scripture know, that the *Angels fought againſt the Prince of Perſia. Dan.* 11. 20. No wonder, that the

the *Perſians* had ſuch ill ſucceſs in their Affairs, when Angels fought againſt them, or that the *Græcians* proſpered, when they were ſecretly and inviſibly animated by Angels. Therefore,

3. *When there are great Revolutions, when mighty Changes happen in the World, ſuch things are brought to paſs by the Miniſtry of Angels.* Hence in Ezek. 1. 19. It is ſaid, That *When the Living Creatures went, then the Wheels went by them.* The World did Wheel about, according to the motion of the Living Creatures; namely, the Angels of the Lord. When *Nebuchadnezzar*, the Emperour of the World, was Depoſed from his Throne, and his Kingly Glory given to another, it cauſed a ſtupendous Change in the Court of *Babylon*: and this was done by the Angels of God; *It was by the Decree of the Watchers, and the Demand, by the Word of the Holy Ones.* Dan. 4. 17. The Angels of Heaven, thoſe Watchers, thoſe Inſpectors of the World, (as was ſaid but now) they did demand it; they pray'd for it; they petition'd the Great God, that they might vindicate His Name and Glory, on ſo great a Tyrant, as *Nebuchadnezzar* had been. When afterwards *Belſhazzar*, the King of *Babylon* was Slain, and all his Nobles with him, and the City was taken, and the power of the whole Empire fell into the Hands of the *Medes and Perſians*, it cauſed a mighty and an amazing Revolution throughout the World: but this came not to paſs, without the Inviſible Agency of Holy Angels. They that Write the

Hiſtory of thoſe Times, give us to underſtand, that when the *Medes* and *Perſians*, under the Conduct of *Darius* and *Cyrus*, did Beſiege *Babylon*, ſome of the *Babylonian* Deſerters directed *Darius* to the Emperours Palace, where they found him, and all his Lords, Drinking, who were all put to the Sword; and the Scripture giveth us to underſtand, that an Angel by an Hand-writing on the Wall, had intimated to them but a few hours before, that ſo it ſhould be: Angels alſo aſſiſted *Darius* in keeping the Government of that Empire after he had poſſeſſion of it. *Dan.* 11. 1. *In the firſt year of Darius the Mede, I* (ſaith the Angel) *ſtood to confirm and ſtrengthen him.* When the Imperial Diadem was above two Hundred Years after, taken from the *Perſians*, and given to the *Græcians*, it was an aſtoniſhing Revolution, and Effected by the Miniſtry of Holy Angels. It was a wonderful thing, that *Alexander* with ſo few ſhould ſet upon an Emperour, that had ſo great an Army; his Friends with all importunity did diſſwade him from it; and many thought him little better than a mad man, to make ſuch a daring attempt. The Emperour, againſt whom he came, ordered his Lieutenants, that they ſhould take *Alexander* alive, and that they ſhould Sell his Souldiers for Slaves; yet did he overcome that mighty Emperour. The Scripture tells how this came to paſs, Dan. 10. 20. *I* (ſaith the Angel) *will Fight with the Prince of* Perſia, *and when I am gone forth, lo, the Prince of* Græcia *ſhall come.*

Lo,

Lo, (ſaith the Angel) here is a wonderful thing, that the King of *Græcia* with Thirty or Forty Thouſand men, ſhould ſet himſelf againſt, and prevail over the whole power of the Empire of *Perſia*, which was able to oppoſe him with millions of Armed men. But the Angels of God did by Divine Appointment, ſtir up the Spirit of *Alexander* unto mighty Undertakings: and thence in the beginning of the *11th* Chapter, it is intimated, that it was by the Miniſtry of Angels, that the Kingdom was taken from the *Babylonians*, and given to the *Perſians*; and that therefore *Daniel* might conclude, that when Gods time was come, to give it to the *Græcians*, thoſe Angels, that had made the former Revolution, were able to make the latter alſo. So when the *Roman* Empire of Pagan became Chriſtian, it was a wonderful Revolution. For many years, no man might be in any place of Power, if he was a Chriſtian: But God ſo ordered and altered the Affairs of the World, that *Conſtantine*, a Chriſtian, and a good man, was made Emperour, and all of a ſudden, the World was turned upſide-down, and no man was to be in place of Power, except a Chriſtian; *The Dragon found no place in Heaven.* This was the greateſt Revolution, that ever happened in the World; and the Angels of Heaven were inſtrumental in the accompliſhment of it. Rev. 12. 7. *Michael and his Angels Fought and prevailed againſt the Dragon and his Angels.* It was the Angels of Heaven then, that did bring about

that happy Revolution. Thus we ſee, that this Viſible, is, by God's Appointment, Governed by the Inviſible World.

II. The *Second* thing to be inquired into, is, *What benefit they that fear God, do receive by the Miniſtry of Holy Angels?*

For Anſwer,

1. *They are by them preſerved from many Evils, that otherwiſe would befal them.* They doe as a guard, ſtand between them and many dangers, that are ready to overtake them. The Angels of Heaven are as Nurſes to the Children of God. Pſal. 91. 11,12. *He ſhall give his Angels charge over thee, and they ſhall bear thee in their hands, leſt thou daſh thy foot againſt a Stone.* As a Nurſe holds the Child ſhe hath the care and charge of, in her armes: ſo they that fear the Lord, are kept from many a fall, preſerved from many a hurt and blow, that would light upon them, did not Angels look after them. Hence the fearers of God have ſpecial Protections in Journies, that they undertake according to his will. Thus, when *Jacob* was to go that great Journey from his Fathers houſe, in the Land of Canaan, to his Uncle in Padan-Aram, he ſaw *Angels of God Aſcending and Deſcending*, Gen. 28. 12. To intimate, that the Lord would ſend his Angels, both to go with him, and to return with him again: And when Jacob was returning to the Land of Canaan, *the Angels of God met him on his way:* There were two hoſts of them, *Gen.*

32.

32.1,2. It ſeems there was one hoſt of Angels, that went with him from *Meſopotamia*, to the land of *Canaan*, and when he came into his own Country, another hoſt mett him to take him under their eſpecial care and guardianſhip. So when God calls his Servants to go in great and hazardous Voyages at Sea, He giveth his Holy Angels charge concerning them. Of this the Apoſtle *Paul* had experience, *Act.* 27. 23, 24. When there was a Storm, and the Veſſel at laſt caſt away, *the Angel of God ſtood by him, and ſaid to him, fear not, for God hath given to thee, all them that Sail with thee.* There were Angels of God with him at Sea, that did incamp round about him there, and for his ſake, about all that were in the ſame Veſſel with him. They that fear God, are alwayes expoſed unto danger, from the Inviſible World eſpecially. The Devil is alwayes watching an Opportunity to do them one miſchief or other. *Your Adverſary the Devil* (ſaith the Apoſtle) *goes about, like a roaring Lyon, ſeeking, whom he may devour.* Therefore the Angels of Heaven are alwayes about them, to protect and preſerve them, from thoſe miſchiefs, that their Spiritual and Inviſible enemies are deſigning againſt them. The Devils are powerful enemies: but the good Angels are more powerful than they; *Michael* and his Angels, are more powerful, than *Satan* and all his Angels. And when Inſtruments of Satan, that is to ſay, wicked men, do intend and attempt evil againſt thoſe that fear God, Holy Angels oftentimes diſappoint them, &

ſo deliver the Lords Servants from many a Snare. *Balaam* had a miſchievous deſign againſt the Children of *Iſrael*, but an Angel met him, and diſappointed him: The Angel of the Lord ſtood in the way for an adverſary againſt him, and ſaid, *I went out to withſtand thee, becauſe thy way is perverſe before me*, Numb. 22. 32. And when the King of *Syria* ſent an Army to ſurround *Dothan*, and to apprehend the Prophet, *Eliſha*, an Army of Angels prevented them, & delivered the Prophet, 2 *King*. 6. 17. And when God will have it to be ſo, the Holy Angels cut off thoſe that ſeek the hurt of them that fear Him. They kill thoſe wicked men, who, if they were ſuffered to live any longer, would do hurt unto the Fearers of the Lord. Had the Souldiers in *Sennacheribs* Army, lived a while longer, they would have fallen upon Jeruſalem: Therefore did Angels kill an hundred and fourſcore and five thouſand of them in one night. *Herod* began to Perſecute the Church: had he lived longer, he would have gone on with his Perſecution. Therefore an Angel was ſent from Heaven to kill him.

2. *The Angels do not only deliver from Evil; but poſitive Bleſſings and Benefits are conveyed by their Hands.* To inſtance in two or three particulars.

1. *They aſſiſt God's Servants in their Undertakings which are according to His Will.* They make them ſucceſsful in lawful Undertakings, eſpecially in great Undertakings. Sometimes they that do not fear God, have Angelical Aides and Aſſiſtances,

ces, for the ſake of ſuch as do fear him. It was before noted, that the Angel ſaid of *Darius*, *I ſtood to confirm and ſtrengthen him*: and yet we cannot ſay, that *Darius* was a true Fearer of the Lord. But much more do they aſſiſt them, that do indeed fear him, when they are called to any ſingular Service for his Name. It was from this conſideration, that *Abraham* did encourage his Servant to go on that great Concern, which he was ſent to manage, for his Maſters Family: *The Lord* (ſaid he) *before whom I walk, will ſend His Angel with thee, and proſper thy way*, Gen. 24. 40. His way was made proſperous; he did obtain that which he was ſent about, becauſe God ſent Angels with him, who cauſed his faithful Endeavours to prove ſucceſsful.

2. *The Holy Angels do perform the Office of Tutors unto God's Children.* Hence they are ſometimes inſtructed in glorious Truths, by their Miniſtry, which otherwiſe they would not have been acquainted with. An Angel *Informed Daniel*, and ſaid, *I am come to give thee ſkill and underſtanding.* Dan. 9. 22. The Angel that talked with the Prophet *Zachary*, ſaid unto him, *I will ſhew unto thee, what theſe be. Zach.* 1. 9. The *Revelation* was given to *John* by an Angel. God gave it to Chriſt, Chriſt to the Angel; the Angel was the Miniſter that brought it to *John*, and *John* hath delivered it to the People of God. *Rev.* 1. 1. Angels came and informed the Shepherds concerning the Birth of Chriſt: Angels informed the Diſciples, of the Reſurrection

Reſurrection of Chriſt, and after what manner he will come again to Judge the World, at the laſt Day. And we find in the Scriptures, that the Fearers of the Lord have been excited unto and directed in, that which hath been their duty, by the Angels of Heaven. Thus *Manoah* and his Wife, were directed by an Angel, after what manner they ſhould Educate their Son. Thus when *Elijah* was in a ſtrait, whether to ſhew himſelf to the King or no, *An Angel of the Lord ſaid to him, go and be not afraid, and he aroſe, and went to the King.* 2 King. 1. 15. Thus again, an Angel ſpoke to the Apoſtles, and bid them go, and Preach the Word of Life in the Temple. *Act.* 5. 19 It was an Angel that directed *Philip*, to go to the place, where he met with a Great man, whom he inſtructed in the Principles of Religion: and by means of that man, was a whole Kingdom Enlightned in the Knowledge of Chriſt. The Angels, like faithful Tutors, and Monitors, do ſometimes correct and diſcipline the Children of God, when they have offended. When *Hagar* Ran-away from her Miſtreſs, that dealt hardly with her, an Angel of the Lord ſaid to her, *Return to thy Miſtreſs, and ſubmit thy ſelf unto her Hands.* Gen. 16. 9. An Angel ſmote *Zacharias*, the Prieſt, Dumb, for his Unbelief; *Thou ſhalt be dumb, and not ſpeak, becauſe thou believeſt not my words*, did the Angel *Gabriel* ſay unto him. *Luk.* 1. 20. No queſtion of it, but that many times God's own Children are ſmitten with Diſeaſes, by the Angels

Angels of Heaven, to correct them for ſome Sin they have been guilty of.

3. *The Holy Angels have a great influence, upon the thoughts, minds, and Spirits of men.* Evil Angels inject evil thoughts into the mind. The Devil put it into the heart of *Judas*, that he ſhould go, and betray his Maſter, *Joh.*13.1. Evil Angels ſtir up thoſe Corruptions, that are in the hearts of men. They have a powerful influence and operation on the Spirits of the Children of diſobedience, in whom they work effectually. Hence the Prophet *Micaiah* ſaw the Lord on his throne, and the hoſt of Heaven round about him, and heard him ſaying, Who ſhall deceive *Ahab*, that he may go up to Ramoth Gilead, and fall there: and one ſaid on this manner, and another on that manner: and *there came forth an Evil Spirit*, and ſaid, I will goe, and be a lying Spirit in the mouth of all his Prophets: and the Lord ſaid, *Thou ſhalt perſwade him, and prevail alſo*, 1 Kin. 22.22. By which it appears, that evil Angels have a great influence on the Spirits of wicked men. So have the Holy Angels a great influence on the Spirits of them that fear the Lord, exciting them unto the things that are good. They have the benefit of Angelical Suggeſtion, in many good motions, more than themſelves are aware of. It is true, that all Holy thoughts are originally from the Spirit of God: Nevertheleſs, He is pleaſed oftentimes to make uſe of the Miniſtry of Angels therein. Angelical motions are *ab extra*. Angels do not dwell in the Souls

Souls of Believers, as the Holy and Eternal Spirit doth: nor have they power to make their Suggeſtions effectual: they can't give Life & Grace with the good motions Suggeſted by them, as the Spirit of God doth. Miniſters in Preaching may propoſe Arguments to men, and can do no more. The Eternal Spirit only can make thoſe Arguments to prevail. That which Miniſters do externally and viſibly, the Holy Angels do after a Spiritual and inviſible manner. Sometimes wicked men have ſtrange Impulſes from evil Angels, whence it is that they are hurried on, to the perpetration of the moſt abominable and enormous crimes. Then do they become guilty of Blaſphemies, Adulteries, Murders, and ſometimes of Self Murder. So there are ſometimes very unaccountable Motions and Impreſſions on the Spirits of good men, which are wrought in them, by the Miniſtry of Holy Angels, whoſe work it is, to prevent and diſappoint the deſigns of Satan & of his evil Angels. I remember one relates a remarkable paſſage of a good man, that, when he was reading in his houſe, he could not reſt in his Spirit, but he muſt ſtep out of doors: which he had no ſooner done, but he ſaw a Child in a pond of Water, ready to periſh, which would have been gone paſt recovery, had not he gone out of his doors, juſt at that moment. This Impreſſion muſt needs be from a good Angel. And an other like paſſage is related in the Life of that Holy man, Mr. *Dod*: One evening (though he had other work to attend) he could not but

he

he muſt go to ſuch a Neighbours houſe: when he came to him, he told him, he knew not what he was come for; but he could not reſt in his Spirit, until he had viſited him. The poor man was aſtoniſhed: for he had in the Violence of a Temptation, put a Rope into his Pocket, with an intent to have deſtroyed himſelf, had not Mr. *Dod's* thus coming prevented it. Surely an Angel of the Lord was in this Providence. Biſhop *Hall* ſpeaks of one whom he knew, that having been for Sixteen years a Cripple, had theſe monitions in his Sleep, that he ſhould go and waſh in St. *Matherns* Well in *Cornwell*, which he did, and was ſuddenly recovered. This he thinks was from Angelical Suggeſtion. *Marcus Aurelius Antoninus* did in a Dream, receive the preſcript of a remedy for his diſeaſe, which the Phyſitians could not cure. A Phyſitian of *Uratiſlavium* followed the Counſil he had given him in a Dream, concerning the cure of a diſeaſe which was to him incurable, and he recovered his patient. It added to the wonder, that a few years after, he met with that Receipt in a Book then newly Printed. Hiſtories report that the like to this hapned to *Philip*, and to *Galen*. If Angels may Suggeſt things beneficial unto the minds of men who are Strangers to God, much more unto them that fear him!

We proceed to inquire into the *Reaſons, Why the Miniſtry of Holy Angels is made uſe of?*

1. The

1. The *firſt* and great *Reaſon* of it is, becauſe *it is the Sovereign will and pleaſure of God, to have it ſo, with reſpect unto his own Glory.* Gods Will is *the Reaſon of all Reaſons.* We have ſhewed, that He doth not make uſe of Angels, as though he ſtood in any need of them, or of their Services. That God, who made the World, without their help, can preſerve the World and His People therein, without any of them, if He ſo pleaſed: But He doth uſe them, for the ſame Reaſon, for which He did Create them, namely his own pleaſure. Rev. 4. 11. *Thou haſt Created all things, and for thy pleaſure they are, and were Created. All things,* and therefore all the Angels in Heaven, were Created for the Pleaſure of the Great God. So are they, all of them, for the ſame reaſon, made uſe of, as Miniſtring Spirits: and it pleaſes God to have it ſo out of reſpect to his own Glory. That which is the beſt End, muſt needs be God's End, in all His Works of Creation and Providence. Now the Glory of His own Name, is the beſt end. God, who alone is infinitely wiſe, knows, what doth beſt become his own Greatneſs and Goodneſs. And if the Lord did not ſee, that it would be moſt for His Glory, that things ſhould be managed by the Hands of His Holy Angels, rather than by His own Immediate Hand only; it would not be as it is. The Lord is able to Convert men without ſending Miniſters to Preach to them: To heal the Sick without Phiſicians; to preſerve Humane Societies without Magi-

Magiſtrates, to defend his People from Enemies, without the uſe of Arms; but it is His Will and Pleaſure, that ſecondary Cauſes ſhould be made uſe of. The like is to be ſaid of Angelical Protection: God is the Fountain of all our Mercies and Preſervations. Angels and Ordinances are but Ceſterns, which it is His Pleaſure to make uſe of.

2. Another *Reaſon* is, *That ſo the Obedience of the Angels may be tried, exerciſed and rewarded.* By this the Obedience of Angels, and their humility is tried, whether they will readily ſtoop unto, and comply with the Command of God. It is a great Tryal of their Obedience, that they ſhould be ſet as a Guard to ſuch poor, ſorry Creatures, as the Children of men are. *What is man,* (ſays the Pſalmiſt) *thou haſt made him lower than the Angels,* Pſal. 8. 4, 5. In as much therefore as they Miniſter to him, their ſubjection to the Will of God is put upon the Trial. It is generally ſuppoſed, that the Sin of Reprobate Angels, was their refuſing to comply with the Command of God in this matter: that they did think ſcorn of it, to be made Attendants, on ſuch a Creature as man, ſo much inferiour to them. But the Elect Angels think no Service too mean, that the glorious God ſhall ſee meet to imploy them in: and they do by this become Patterns of Obedience unto us. If the Angels that are ſo much above us, do moſt willingly and gladly comply with the

Will of God in whatever He ſhall appoint them unto, men ought to do ſo. If Angels do not think much to look after them that fear God; then it doth become the Greateſt man in all the World, to be willing to ſerve or promote the Welfare of the meaneſt Saint, that is upon the Earth: Angels ſet a pattern of Obedience in this reſpect; and thus their Obedience is exerciſed, even from the beginning, to the end of the World: for they continue their Miniſtration from the beginning to the end of the World: and when they have accompliſhed the courſe of their Obedience, they ſhall have their Reward: then (as a Great Divine of our own, does well and truly expreſs it) *They ſhall be Rewarded with the contemplation of the Infinite Excellencies of God*, and the Enjoyment of him, throughout Eternal Ages, which is the greateſt happineſs, that any Creature is capable of. And in the mean time, it is no ſmall honour to the Angels of Heaven, that they ſhould be uſed in ſuch a Service; that they ſhould joyn with the moſt High God, in that which is of all his Works the moſt glorious, namely, the Preſervation and Salvation of his Elect.

3. Another *Reaſon*, why *the Miniſtry of Holy Angels is made uſe of*, is, *That ſo the Devils may be kept in awe, and in a perpetual vexation and torment.* For, certain it is, that the Angels of Heaven, have a great awe upon the evil Angels to reſtrain their Power, and to diſappoint them in their malicious Deſigns; which they are able to do by the ſpeak-

ſpeaking of a word. You ſee in the ninth verſe of *Judes* Epiſtle, that when the Devil was contending about the Body of *Moſes*, the Arch-Angel did but ſpeak a word; He did but ſay, *The Lord rebuke thee, Satan*, and all the Devils Deſign was at an end preſently. The Evil Angels know the power of the Holy Angels: they know, that they are able to withſtand them: And they do not know, but that they may meet with them at every turn, and diſappoint all that they have been contriving, which muſt needs be a perpetual vexation to thoſe Evil Spirits: It is a torment to the Devil to ſee and behold an Hoſt of Angels Encamping round about all them that fear God; ſo that the Devil is not able to deſtroy one of them all, becauſe there are Holy Angels Encamping round about them. And it is a torment and vexation to the Devil, to ſee the Holy Angels gloriouſly and triumphingly imployed in Service for the Great God, and rewarded by him; whilſt they in the mean time are made to Eat the Duſt, being rejected and abdicated to the vileſt Services, that any part in the whole Creation are exerciſed in. It cannot but cut the Devil to the heart, to ſee thoſe very Angels, that are of the ſame nature with him, and with whom he was once a Companion in Heaven, thus triumphingly Serving God. And what a tormenting reproach muſt it needs be, when at the ſame time he ſhall hear it ſaid to him, this might have been thy Employment, and ſhould have been

ſo, if thou hadſt not by ſinning againſt the Great God, brought eternal damnation upon thy ſelf.

4. A fourth *Reaſon*, Why *the miniſtry of Holy Angeli is made uſe of*, is, *That ſo Communion and Love may be maintained and increaſed among thoſe that are Members of the Glorious Family of God.* Some part of God's Family is here upon Earth; they that fear him are here: But then another part of the Family belongs to Heaven, namely, the Bleſſed Angels. *I Bow my Knees to the Father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and Earth is named.* Eph. 3. 15. They that Fear God are the Family on Earth: the Angels of the Lord are of the Family in Heaven: it is meet, that there ſhould be a Communion between thoſe that are of the ſame Family. We cannot any way be helpful to the Angels, nor do they need our help in any thing: all our help, it is limited unto *the Saints on the Earth, Pſal.* 16. 3. *My Goodneſs* (ſaith *David*) *extendeth not to thee, but unto the Saints, the Excellent in the Earth, in whom is all my delight.* We cannot be beneficial to the Saints in Heaven, or to the Angels there: But the Angels can help us, and we need their help. In that way therefore muſt the Communion, which becomes the Members of this Glorious Family, be maintained. And therefore the Love of Angels unto the Children of God, is confirmed and increaſed: Love is increaſed by kind offices: we ſee, that Nurſes have a ſpecial affection, to the Children that have been foſtred by them. So

have

have the Angels of God unto His Children, that have been under their Care and Education; thoſe Heirs of Salvation, whom from their Cradle unto their Graves, they have been foſtring and taking care of, they muſt needs have a great affection for. Holy Angels, and all ſuch as truly fear God, ſhall live together in the ſame Heaven, World without End. It is meet then, that there ſhould be a great Love and Friendſhip between them: This Miniſtry of theirs muſt needs cauſe it to be ſo. Thus have we ſeen the *Doctrine* Explained and Confirmed.

Before we proceed to *Application*, it may be needful to remove an *Objection* or two.

1. It may be Objected, *That they that Fear God, are ſubject unto the like Caſualties with other men*; as much ſubjected to Dangers and Afflictions, yea, and ſometimes more, then they that do not fear him. Doth not the Scripture ſay, *That all things happen alike to all; there is one Event to the Righteous and the Wicked, to him that Sweareth, and to him that feareth an Oath?* How then can it be ſaid, that the Angel of the Lord delivereth them that fear him, when they fall into Evils no leſs than ſuch as do not fear him? Take the Anſwer in theſe following particulars.

1. *The Miniſtry of Angels is limited by the Holy Pleaſure of God.* Pſal. 103. 21. *The Angels that do His Pleaſure.* And therefore ſo far as it is the Pleaſure of God, to have them to ſecure, or to deliver his Children from outward Evils, they

are not wanting to do it. But ſometimes it is God's Holy Pleaſure to have it otherwiſe, they muſt be ſuffered to fall into great Temptations, for their good, and that God may have Glory thereby. Yea, not only ſuch as truly fear God, but ſuch as fear him above many, that are Eminent Servants and Fearers of the Lord, very ſad Temptations and Afflictions in the World, may befal them. God ſees it meet to have it ſo. We ſee this in the Inſtance of *Job*, who was Eminent for the Fear of God: There was none like him in the Earth, that did Fear God, and Eſchew Evil, ſo much as he: And for a long time the Angels delivered him; they kept off the malice of Satan, from taking any effect upon him. Thence the Devil complained, That *there was an Hedge round about Job.* The *Hedge* of Divine Protection by the Miniſtry of Holy Angels, the Devil could not break thorow, nor get over: He did therefore get leave of God to fall upon *Job*; and the Angels were by, when the Devil had that liberty granted to him: thoſe Sons of God were by, and did hear the Devil begging and obtaining leave to fall upon *Job*: Then they might not oppoſe. Then Evils came upon him from day to day; not but that the Angels could have diverted thoſe Evils, and delivered *Job* from them all, if ſo had been the Pleaſure of God; but they knew that God had appointed otherwiſe. So when any outward Calamity befals a Child of God in the World, the reaſon

of

of it is not, that the Angels of the Lord are not able to prevent the Calamity, or that they are any way invigilant or negligent in that which is their Charge; they always do what God commands them, as in the Pſalm but now, *Ye his Angels that do His Commandments.* They know, what the Pleaſure of God is, and act accordingly.

2. *It is poſſible, that ſuch as belong to God, may, (and too often they do) give way to Sin and Temptation, and ſo deprive themſelves of the Protection of God, and His Angels.* By Sinning againſt God, they provoke him to countermand and ſuſpend the wonted Protection of His Holy Angels For, their Miniſtration, and the Charge that they have to keep and guard us, doth run with this expreſs limitation, that we ſhall keep our ſelves in the way, that God has bid us keep in. *Pſal.* 91. 11. *He ſhall give his Angels charge over thee, to keep thee in all thy ways.* But if men go out of their way, then they go from under the Charge of thoſe Holy Angels. When they ſin againſt God, they go out of their way: when they hearken unto the Tempter, he will certainly lead them out of the way: when they ſin againſt God, they Run away out of the Hands of Holy Angels, and do thereby put themſelves into the Hands of Evil Angels; they deprive themſelves of Divine, and conſequently of Angel Protection. We have an awful inſtance concerning this, in 1 *King.* 13. 22, 24. You read there of a man of God, that was ſent unto *Jeroboam*: and the Lord comman-

ded him, that he ſhould neither eat nor drink, till he returned home to his own Houſe again. As he was returning, an old lying Prophet came to him, deſiring him to turn in to his houſe, to eat and drink there. No (ſaith the man of God) I may not do ſo: for, God hath charged me, that I ſhould not. The Lying Prophet replied, I am a Prophet as well as thou, and an Angel hath ſpoken to me, and told me, that thou muſt come into my houſe. The poor man of God was deceived, and did ſo, and the iſſue was, He never lived to come Home; but a Lion met him by the way, and killed him. This was, becauſe he went out of God's way, and ſo from under God's Protection. It is indeed, a bleſſed truth, that God will not utterly depart from any of his Faithful Servants; he will not utterly forſake them; for ſo his Covenant is, *Heb.* 13. 5. *I will never leave thee nor forſake thee.* Nevertheleſs, he may for a time, and he may in a great meaſure forſake them, in caſe they ſin againſt him: As it was with *Sampſon*, though he did not apprehend it at the firſt: *Judg.* 16. 20. *He wiſt not that the Lord was departed from him.* *Sampſon* had given way to Temptation; and now the Lord was departed from him. So it is true concerning the man, that feareth the Lord, the Holy Angels do never utterly depart from him, yet for ſome time, and in a great meaſure, they may; that he ſhall not be ſo favoured with Angel Protection, as ſometimes he was, when he Walked more

more cloſely with God. As the Holy and Eternal Spirit doth never wholly depart from true Believers, Joh. 14. 16. *He doth abide with them for ever*: this notwithſtanding, he may in a great meaſure withdraw from them: *David* was ſenſible of this, and that made him pray, as in *Pſal.* 51. 11. *Caſt me not away from thy preſence, and take not thy holy Spirit from me.* God ſometimes takes away his Holy Spirit from his own dear Children, as to the quickning and comforting preſence thereof: therefore they had need be careful, that they grieve not the Holy Spirit, and that they quench not the Spirit. True Believers may grieve the Spirit of God, and grieve him away from them, ſo as that the Comforter, that ſhould relieve their Souls, ſhall be far from them. When any of Gods Children doe behave themſelves, ſo as to grieve his Spirit, the Angels are alſo grieved: and if the Spirit of God goes from them, the Angels of God go from them too; for they are perfectly directed and acted by the Eternal Spirit, *Ezek.* 1.20. It is ſaid, that *whitherſoever the Spirit was to goe, thither the Living Creatures went.* If Gods Children ſhall give way to ſin; if they ſhall become guilty of any Scandalous iniquity, the Spirit of God withdraws from them, and the Holy Angels goe away with him.

3. *When they that walk in the fear of God, fall into great Afflictions and Miſeries, Holy Angels are with them, notwithſtanding thoſe Temptations.* Angels are with them to ſupport & comfort them, in all their

their Temptations. Our blessed Lord was tempted, and Victorious over all his temptation: It is recorded that then *Angels came, and ministred unto him.* Math 4. 11. So it is as to Believers in their Spiritual conflicts, though the ministration of Angels is invisible & unperceivable by them that are concerned therein. When they are in Agonies of Soul, Holy Angels desert them not. We read concerning the Lord Jesus Christ, that when he was in his Agony, *there appeared Angels unto him from Heaven, strengthening him,* Luk. 22.43. Then (as one observes) the Master was comforted by the Servant: an Angel from Heaven came, & strengthened the blessed Lord Jesus in his Agonies. But thus are Believers oftentimes comforted in their dejections by the secret Ministry of Holy Angels. We see it in the Prophet *Isaiah*: He was dejected and disconsolate in his Spirit, at the consideration of his exceeding sinfulness. We hear him crying, *Woe is me, I am undone! I am a man of unclean lips*: Alas, (says he) though I have been called to the Work and Office of a Prophet, I have not used my tongue for God so much as I should have done; now a *Seraphim* did comfort him in his dejection; an Angel came and said unto him, *Thy sin is purged, thine iniquity is taken away,* Isa. 6.7. *Daniel* was disconsolate, in thinking of the Afflicted state of the People of God; his Spirit was much exercised & dejected in him, but an Angel came unto him, when in these dejections & temptations, and tells him, that he was, *a man greatly beloved,* Dan. 10. 11

Angels

Angels doe inable Gods Children to bear their temptations. It is wonderful and astonishing, to consider how the Martyrs were sometimes enabled to bear the greatest Tortures and Torments, that the Devil could invent for them: They had Angels with them. Those instances of *Babylas* and *Theodorus* are famously known. Martyrs that were put to the Torture of the Rack, some of their friends afterward inquired of them, how they could possibly indure such intolerable pain; they told them, that when they were first on the Rack they were in great pain, but there seemed a young man to stand by them, who refreshed them with cold Water, that after a while they felt no pain, but their Torments were a pleasure to them, and they were grieved, when they were taken down from the Rack. One of our English Martyrs, in the time of Popery, in the midst of the Flames, could say to those that were Spectators, Papists ask for a miracle, here you may see one: I feel no more pain in this fire, then if I were in a soft bed. Surely then the Angels of Heaven were sent to quench the Violence of fire.

4. *God in due time will send his Angels to deliver his Servants out of all their Troubles.* Sometimes Angels are sent to pluck them out of the very mouth of destruction. As it was with *Lot* & his Family: Angels did lay their hands upon him, and on his Children, and delivered them from the burnings, *Gen.* 19.16. Such things still happen, though in a more unperceivable way. I could re-

late

late examples to you, of some who have by a strange Instinct, removed from the places where they were: they have no sooner gone out of doors, but the house hath fallen down: had they stayed there but a minute or two longer, they had perished in the Ruins. Doubtless there is a Secret Influence of the Angels of Heaven, in such things as these are. Sometimes, when the Lords Servants are in the Jawes of death, he sends his Angels to deliver them. So it was with *Daniel*: *My God* (saith he) *hath sent his Angel, and hath shut the Lions mouths that they have not hurt me.* Dan. 6. 22. That he saw an Angel, it is not said; but, he saw the Lions did not hurt him, and therefore might conclude, that God sent his Angel to shut the mouthes of those Lions. Sometimes when they were deprived of liberty, Angels have been the Instruments of restoring it to them again. The Apostles were cast into the common Prison, and an Angel came in the night, and set open the Prison-doors, *Act.* 5. 19. So it was with *Peter*; he was cast into Prison, and the next day was to have been made a Sacrifice: but God sent his Angel to deliver him, *Act.* 12. 11. Sometimes men that have been deprived of Health, have had it restored to them, by the Ministry of Holy Angels. An Angel did trouble the Waters in the Pool of *Bethesda*, and who ever first step'd in after the Angel had troubled the Waters, was made whole, what ever disease he had, *Joh.* 5. 4. Evil Angels doe frequently bring diseases, and good

Angels

Angels frequently remove them. And when they that fear God, have done all the work that He hath for them to do in the World, then he sends his Angels to fetch them away to Heaven. So are they by the Angels of the Lord delivered out of all their troubles. When *Elijah* had finished his course, there came a Chariot and Horses of fire, that is to say, Angels from Heaven, and did carry away *Elijah* thither. So when they that fear God, have done and suffered all that He hath appointed for them, then he sends Chariots and Horses of fire, to fetch away their Souls. So are they by the Angels of the Lord delivered from all evil.

Object. 2. But there is another *Objection* to be answered, *viz.* That it is the Lord that delivers those that fear him; He is the Preserver of men: and shall we ascribe their Deliverances to Angels? Is not that a Dishonour to God, to attribute that which is His Work to Angels, who are his Creatures?

The *Answer* is clear, That God doth it by them; the Glory of Deliverances does not belong to the Angels, but to God, who sets them on work: It is said in this Psalm, concerning the Righteous man, *Vers.* 20. *That the Lord keeps all his Bones, not one of them is broken*; but this He does by giving his Angels Charge over them. The Lord is said to do that which is done by Angels immediately. It is said, God overthrew *Sodom*, Amos 4. 11. And yet the Angels did it.

Gen.

Gen. 19. 13. The Angels said, *We are sent to destroy this place.* Well then, though Angels did it, God did it, and that by their Ministry. When the Enemies of them that feared the Lord, were routed and ruined by Holy Angels in *Jehoshaphat's* Times; nevertheless, *This Battel was the Lords.* 2 Chron. 20. 15. The Glory of that Victory belonged to God, and not to them, when He was pleased to effect it by their Agency and Ministry. They have all their power from the Lord. What strength they have, it is God that hath given it to them: and their Commissions are granted to them by the Lord. The Charge that they have, it is God that gives them that Charge: *He shall give his Angels charge. Psal.* 91. 11. And therefore they don't act, till they have order from God. When they have done one work, that they are set about, before they enter upon another, they must have a new Commission, and new Instructions, new Orders from that God, who is the Lord of Angels. Hence, *Ezek.* 1. 24. It is said, that the Living Creatures, *When they stood, they let down their Wings.* When they had done, what God set them about, they let down their wings, humbly waiting for a new Commission; they don't stir, till they have new Orders from the Great God, and then away they Fly: but till then, their Wings are let down. So that it is God, that doth it by their Hand. It is no dishonour to God, to make use of Instruments in his Work: and if He sees meet to use a thousand Instruments in

one

one work, it is no dishonour to him, but rather a Discovery of His Greatness and Glory.

Thus for the clearing of the Truth before us.

For the USE of it.

I. *By way of Information.*

Inference 1. *Hence, although Angelical Apparitions are not to be expected in these days; nevertheless, the Ministry of Holy Angels, doth continue still.* Their *Appearings* are in a great measure ceased, but their *Working* is not ceased, but continues as in former times. Indeed, there is not need now, as in the Dayes of the Old Testament, for Angels to appear visibly unto men, because the Scripture is now perfected, there must be no Addition made unto the Written Word of God, which now is sufficient to direct men in all cases whatsoever, that may concern their Salvation and Consolation. There was need for an Angel to appear to *Daniel* visibly, to instruct him, concerning what should befal the People of God: and of an Angel to appear to the last Apostle *John*, to inform him, what should befal the Church in all future times. There is no need of that now: we must look into what *Daniel* and *John* have written; and there we may see, as much as is meet for us to be acquainted with. So that *Angelical Apparitions* are not frequent in these Days: Only Evil Angels do appear more often than good

good Ones. No wonder, because they are of more Earthly Inclinations, than those Spirits, that dwell above. Evil Angels do often appear, very true, and sometimes pretending to be good Angels too. The Apostle saith, 2 Cor. 11. 14. That *Satan doth transform himself into an Angel of Light.* He cometh to men, and appears visibly to them, and pretends to be an Angel of Light, and will give them good counsel, will pretend to be for Truth, and for Holiness, although he doth intend nothing less. I could mention to you instances respecting this. There was about four and twenty years ago, in a place belonging to the King of *Denmark's* Dominions, a Young man, that a *Dæmon* appeared to, on a Lord's day, in white shining Garments, and gave him excellent good counsel, telling him, that he must not sin, as formerly he had done; and that he must call upon others to amend their ways, to leave their Cursing & Swearing, & other Sins; & that he should pray to God every day three times; & he would joyn with him in singing a Psalm too. And yet this *Dæmon* did at last appear to be an Angel of Darkness. There was in *Geneva*, the Son of a Senator there, that was miserably imposed upon, by a *Dæmon*, pretending to be a good Angel; that would complain of the Unbelief of some, who would not (though many did) look upon him as an Angel, that was sent from Heaven. And yet this *Dæmon*, that appeared in a glorious manner, was at last discovered to be an Unclean

Devil.

Devil. I do the rather mention these things, because I understand, that something of this nature hath lately happened in *New-England*, which I am perswaded, will in the issue appear to be a Delusion of the Evil One, that pretends to be an Angel of Light. Wherefore it is an unwarrantable and a very dangerous thing, for men to wish, that they might see, and that they might converse with Angels. I could tell you of some, that have done so, & God hath been provoked with them for their curiosity and presumption, and hath permitted Devils to come to them, pretending to be good Angels, whereby they have been deceived and undone. But I say, although Angelical *Apparitions* are not to be expected; nevertheless their Ministry is still continued, and it shall be so: As long as there shall be any Fearers of God upon the Earth, so long shall there be Angels of Heaven to Encamp round about them: That Promise, *Psal.* 91. 11, 12. doth belong unto Believers, even to the End of the World; that God will send his Angels, and give them Charge over them, to keep them in all their ways, and to hold them up in their Arms, that they may not dash themselves against a Stone. Yea, as long as there shall be any of the Elect of God in the World, so long shall there be the continuation of the Ministry of Holy Angels. *Heb.* 1. 14. *Are they not sent forth to be Ministring Spirits, to them that shall be Heirs of Salvation?* They then that are Heirs of Salvation, in all Ages of the World, are

priviledged with this Ministry of the Angels.

Inference 2. *For men to despise and abuse them that fear the Lord, must needs be an evil and dangerous thing.* For they have Angels to guard them. The Angels of Heaven are far from despising them. There are no Nurses in the World, that do so tender the Children Educated by them, as the Angels do the meanest Saint on Earth committed to their Care: Saith Christ, *Despise not one of my little ones*: Despise them not, saith He, *For I say unto you, that in Heaven their Angels do always behold the Face of my Father that is in Heaven.* Math. 18. 10. God gives His Angels a charge to look after them: and what will you despise them? Certainly, if the eyes of men were opened, to see who they are, and what a guard they have, they durst not despise them. As for them that truly Fear God, it may be said of them, as was said of *Gideon's* Brethren, *Each one of them resembleth the Children of a King.* Thus as to those that Fear the Lord, each one of them resembleth a King. There is not a Monarch upon Earth, that hath such a guard about him, as every one that truly fears God, hath round about him continually. The Souldiers of Heaven do attend him, where ever he goes. If the eyes of wicked men were enlightned, (as once the Eyes of the Prophet's Servant) they would not despise Holy men. When *Elisha's* Servant was sore afraid, because of Enemies, that were come to apprehend his

his Master, the Prophet prayed, and said, *Lord, open his Eyes*: and presently he saw the Mountain full of Horses and Chariots of Fire: his Master's House was all surrounded with Angels. Did men see this, they would not cast contempt upon those that fear God. To abuse them, is a dangerous thing: One of those Angels, that they have a whole guard of, is able to destroy all the Enemies, that they have in the whole World. It is said concerning the two Witnesses, *That Fire goeth out of their mouth, and devoureth their Enemies: If any one will hurt them, he must in this manner be killed.* Rev. 11. 5. When they call upon God, he sends *Seraphims*, yea, Horses and Chariots of fire against their Enemies. How doth fire go out of their mouths? It alludes to that of *Elijah*. When a crew of wicked men, came to lay hands on him, and said to him, Come, thou man of God, the King hath sent for thee: He replyed, *If I be a man of God, let fire come down from Heaven, and consume thee and thy fifty*: and fire came down from Heaven, and immediately destroyed them all. 2 *King*. 1. 10, 11. There were Angels at hand, ready to consume the Prophets Enemies with fire. You may observe sometimes, that persons who are full of enmity, and will be spitting their venom, against one that hath a special guard of Angels to attend him, blasting stroaks from Heaven fall upon them. The Angels of that Holy man, have heard what hath been spoken, & know what has been designed against him; and have

taken his part. Take heed then, how you wrong any man, that is dear to God, and to His Holy Angels.

Inference 3. *Hence they that fear God, ſhould be above the fears of outward evils,* ſince they have God and his Angels to take care of them. *If God be for us, who can be againſt us?* Saith the Apoſtle. So if the Angels of God, are by his appointment for us, we need not fear, though we ſhould be in as eminent danger, as *David* was in, when amongſt the Philiſtines in *Gath.* Angels are able to defend us, and will do ſo, ſo far as a gracious God and Father ſhall ſee it meet for them to do. We have more for us, then are againſt us, if we have Angels to be for us, as the Prophet ſaid unto his Servant, when they were ſurrounded with enemies: the Servant was afraid; *Alas Maſter, how ſhall we do?* ſaid he: *Fear not,* ſays the Prophet, for *there are more with us,* than are with our enemies. And God opened the eyes of the young man, and he ſaw the mountain was full of Chariots and Horſes of fire, round about *Eliſha,* 2 King. 6. 17. *viz.* Angels, that did ſo appear at that time. What tho' men are in danger; if they have a ſtrong convoy, they do not fear. This is the caſe of Gods Children, whilſt in this World: they are in danger; they are like men at Sea, & in the midſt of enemies: the Pirates of Hell are ſeeking to lay hands on them: But they have a ſtrong convoy; they have Angels of Heaven to be a guard unto them: & therefore need not be afraid of what their Enemies can do

unto them. They that fear the Lord, may be above the fear of danger, when they go to Sea; only let them look to their call; let them look to it, that they are in Gods way; then He will send his Angels to look after them. So in great and hazardous Journies by land, they need not fear, but they shall go forth, and return in safety: If it be good for them to be preserved and protected, it shall be so, notwithstanding what ever evils may attend them in their way. Angels are more able to defend them, than all their enemies are able any way to hurt them. It was said concerning the Egyptians, Isa. 31-3. *They are Flesh and not Spirit*; they are poor weak Creatures. But now the Angels are Spirit and not Flesh: why then should they that fear God, be afraid of what their enemies can do unto them, who are flesh, and not spirit, when they have those to be their Guardians and deliverers, that are spirit and not flesh? And they need not fear sickness and diseases; God will send his Angel to deliver them, if preservation from such a distemper shall be best for them. Psal. 91.10. *There shall no evil befall thee, neither shall any plague come nigh thy dwelling.* How so? It follows in the next verse, *for he shall give His Angels charge over thee.* So he doth wonderfully sometimes. I remember a Learned man relates a remarkable Providence to this purpose, of the Chancellour of *Navar*, that heard a voice in the night, calling him by his name, and bidding him go out of that Town, because within a few dayes a terrible Plague would be

there, and make the Town desolate: He took the warning, and so escaped the danger. God hath strange wayes, by his Angels to deliver his Servants in times of sickness and common danger, when it shall be most for his glory. And they need not fear, what evil Angels can do unto them. The Lord for holy ends may suffer you to fall into the hands of those cruel Creatures: but if you fear God, there are Holy Angels by, that will not forsake you; that will inable you to endure, whatever God shall see meet, to suffer you to be tempted and afflicted with. And therefore be not afraid: only fear God, and trust in Him. And then, suppose the worst that can be supposed; suppose the Lord should give leave to those enemies to kill your bodies; such a thing may, and sometimes has happened to the dear Servants of God: nevertheless, their Souls are safe, as being in the hands of Holy Angels. The Lord will say to his Angels, You Angels of mine, go and look after such a man, or woman, I commit to you the care and charge of their Immortal Souls, to bring them safe to Heaven, after they have suffered, what is my pleasure to have them indure. That the fearers of the Lord may and ought to be above the fear of outward evils, from the consideration of the Ministry and Guardianship of the Holy Angels, is evident from several things; which we may take notice of, & consider. For,

1. *They are of all Creatures the most powerful*: they are wonderful in strength, Psal. 103. 20. *Ye his Angels, that do excel in strength.* They are not only

strong, but they excel in strength. Therefore are they stiled, *Mighty Angels*, 2 Thes. 1. 7. They are stronger than men, *greater in power and in might*, as the Apostle speaks concerning them, 2 *Pet.* 2. 11. One Angel is able to destroy all the men in the World. You have been told, that one Angel hath that *might*, that power that if God should give him a Commission, he is able to destroy the whole World before him. It is *Luthers* assertion, *Unus Angelus est potentior, quam totus mundus*. Put the whole World together, and they have not the strength of one Angel. We see what powerful Creatures they are, by the things that have been done by them: Gates of Iron can't stand before them. When an Angel came to deliver *Peter*, the Iron gate opened of its own accord, Act. 12. 10. Nay, an Angel is able to make the very earth to shake, as has formerly been noted from Matth. 28. 2. Where we read, that there was a great *Earth quake, for the Angel of the Lord descended from Heaven*. All the men in the World can't make the earth to quake, but an Angel from Heaven is able to do it: such mighty Creatures are they. And we see what they can do, by what the Angel did in *Senacherib's* Army, and by their destroying *Sodom* and *Gomorrah*, by thunder and lightning, and a terrible earth-quake. Those Cities were swallowed up in a moment, and they were Angels of God that did cause it to be so. Well then, be not afraid, as long as you have such mighty powerful Spirits as those are, near unto you, to defend and safe-guard you against all your enemies.

2. *There are many of them to befriend us.* An host, a whole Army of mighty Angels of the Lord round about them that fear him: Their number is exceeding great: They are a *great Company*, Pſa. 68. 11. There are thouſands of them, Verſ. 17. *The Chariots of God* (his Angels, by whom he obtains his Victories over the World, are the Chariots of God) *they are twenty thouſand, even thouſands of Angels.* Nay, there are Millions of them. *Daniel* ſaw Millions of Angels, Chap. 7. v. 10. And ſo did *John*, Rev. 5. 11. There *were many Angels*, ſaith he, *and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands.* Nay, they are innumerable, Heb. 12. 22. We are come unto an *innumerable company of Angels.* No man can ſay how many *Myriads* of them there are: Is there any number of theſe Armies of God? *Job* 25. 3. Altho' the Interpretation of one of the Antients is not to be laid, that by the loſt ſheep in the parable mankind is meant, & that by the ninety and nine the Angels are intended, and that therefore there are ninety and nine Times as many Angels as men; Nevertheleſs, it is moſt certain, that the Angels of Heaven are more in number by far, than all the men on earth; put all the men on the face of the earth together, they are but a ſmall number, in comparison of the glorious Angels of the moſt high God. Hence Chriſt ſaid to Peter, *Thinkeſt thou, that I cannot pray to my Father, and he ſhall preſently give me more than twelve Legions of Angels*, Math. 26. 53. A *Legion* is ſix thouſand ſix hundred and

sixty six. *Twelve Legions* made the *Roman Army*. What (saith Christ) though all the power of *Rome* is set against me, I could have more than that at a words speaking; I could have more Legions of Angels, than are men in the Emperors Army, to save me, if I would; or it may be, considering there were Twelve of them together (Christ and the eleven Apostles) when the Lord spoke these words, He would give them to understand, that He could obtain a Legion of Angels to defend each one of them. The Lord hath so many Angels, that he can spare multitudes of them; Armies of them, to attend every one of those that fear him in the World. As for one *David*, the Lord can send whole Armies to encamp round about him, and deliver him. Why then should they that fear God, be afraid of evils in the World?

2. *The Angels are ready to do any Service for them that Fear God*; ready to do it, as soon as ever God shall but speak the word to them: *They hearken to the Word of God*, Psal. 103. 20. Hearken to it; they stand and hearken, when once the word will go out of the mouth of God, and then they go without any delay. Indeed, Heaven is their proper Habitation; nevertheless (as before was intimated) they can fly from Earth to Heaven, and from Heaven to Earth, in a very little time. They are therefore represented in the Scripture, as *Flying*, and that *swiftly*. Dan. 9. 21. The Angel *Gabriel* (who appeared to the Prophet in an humane shape) *Was caused to fly swiftly*. In a little time,

they can go from one end of the World, to the other, even like Lightning. *Psal.* 104. 4. (*He*) *makes His Angels Spirits, and His Ministers a flaming fire.* Angels that are the Ministring Spirits, round about those that fear God, they fly like lightning, like a flame of fire. You see Lightning go from the West to the East, in the twinkling of an eye: So do the Angels of Heaven, in a moment of time, go from one end of the World to the other: and when God sends them on any Errand, they don't turn back, nor stop by the way, until such time as they have done that which the Lord hath appointed them unto. *Ezek.* 1. 14. *The living Creatures, they went, and turned not, when they went,* but went on, till they had dispatched the Work the Lord had commanded them to perform. These things considered, they that fear the Lord, may have great comfort, notwithstanding the evils and dangers, which in this woful World, they are liable unto. It was an expression full of Faith, uttered by a late faithful and laborious Minister of Christ, when some wondred to see him so chearful under great Afflictions, I (said he) *Have God for my Father, Christ for my Redeemer, the Holy Spirit for my Sanctifier, Heaven for my Inheritance, Holy Angels for my Guardians,* shall not I then rejoyce?

Inference 4. *We may here see, that the Angels are not to be adored, although they are to be Loved and Honoured.* They are Creatures, and therefore not

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to be adored. We may love Creatures, but must not worship them; we must not give unto them, that which is God's due alone: Religious Worship is so. Psal. 76. 11. *Bring Presents unto Him that ought to be feared.* God is he, and He only, that ought to be feared, as to a Religious Fear. And therefore when the Devil desired to be worshipped, the Lord Jesus Christ said, Get thee hence, *Satan*, for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou Serve*, Mat. 4. 10. When *Manoah* would have presented an Offering unto the Angel that did appear to him, *Judg.* 13. 16. saith the Angel, *If thou wilt offer a Burnt offering, thou must offer it unto the Lord.* Burnt-offerings, and so all Religious Worship, must be Offered unto God, and not unto an Angel. That which we make an Object of Divine Worship, we acknowledge as the chief good. Now God only is so; Mat. 19. 17. *There is none good but one, that is God.* Angels, yea, the Holy Angels, compared with God, we cannot say, they are good, they have not the goodness, as to be an Object of Divine Worship. That which we worship, we acknowledge to be, *The Alpha and Omega*, the first Cause, & the last End of all things: which cannot be affirmed of Angels, but of God only. *Rom* 11. 36. *Of him, through him, and to him are all things, to whom be Glory for ever.* The Glory of Divine Worship is for ever his due, and his due only, for that of him, and for him are all things. Moreover, the Worshipping of Angels, is expres-

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ly condemned in the Scripture. Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and Worſhipping of Angels.* It is *Will-worſhip, voluntary humility*: there is no Command in the Scripture to worſhip them; and when men do, as the *Platonick Philoſophers* did, (and as ſome that call themſelves Chriſtians in theſe dayes do) pretend, that they are not worthy to come to God immediately; but therefore they will go to him by Angels, and worſhip them, and deſire them to preſent their Supplications unto God: this is voluntary humility. Such do not *Own the Head*, as the Apoſtle ſpeaks in the 19*th.* verſe; they put Chriſt out of his Office, to whom it belongs to Offer up the Prayers of his People to God. The Holy Angels themſelves have forbid men to worſhip them: The Apoſtle *John* being amazed at the Glory of the Angel that appeared to him, fell down at his feet to worſhip him. *Rev.* 22. 9. ſaith the Angel to him, *See thou do it not, for I am of thy Fellow ſervants.* Men may not worſhip thoſe that are their Fellow-ſervants. The higheſt Angel in Heaven, and the meaneſt Saint upon the Earth, are Fellow-ſervants, they Serve the ſame God, and muſt worſhip him, and him only. We may not invocate Angels: we may not pray unto them: There is the ſame Object of Prayer, that there is of Faith. Rom. 10. 14. *How ſhall they call on him, on whom they have not believed?* We may not call upon, or pray unto him, that we may not believe on. Now God alone is the

Object

Object of Faith: We may not pray unto any one, but unto him that is Omnipreſent and Omnipotent, unto him that hath power to do for us whatever we can deſire of him. We ſtand in need of many Bleſſings, which none but God can give unto us; which no Angel in Heaven can beſtow upon us. We need the pardon of ſin: and who can forgive ſins, but God only? We need Sanctifying Grace: and who can give us Grace, but God alone? As for the Angel that *Jacob* did pray unto, he was not a Created Angel, but the Son of God, who is called an Angel in reſpect of his Office, as being ſent by God. Therefore *Jacob* called the name of the place, where he wreſtled with the Angel, *Peniel*, Gen. 32. 30. which ſignifies, *The Face of God*, for (ſaith he) *I have ſeen God*. The Angel he prayed unto, was God; ſo the Prophet *Hoſea* declares, Hoſ. 12. 4, 5. *He had power over the Angel, even the Lord of Hoſts, that is his Memorial.* That Angel is called by the name of *Jehovah*; and that glorious Title, *Of the Lord of Hoſts*, is attributed unto him. All the Hoſts of Heaven, all the Angels there, are commanded by that Angel, whom *Jacob* did worſhip: He therefore was no other than the Son of God himſelf, who is God. But although we may not pray unto created Angels, who Miniſter unto us, and are our Fellow-ſervants; this notwithſtanding, they are to be, tho' not adored, yet loved and honoured by us. There is an Honour due to the Bleſſed Angels, an Ho-

nour

nour of *Moral Reverence*. We are to honour thoſe perſons, who are many ways, and on many accounts, our Superiours: we ought to Reverence them: we reverence a man, that is known to be Eminent for his Parts, Learning and great Accompliſhments. It was ſaid of *Solomon*, *All Iſrael feared him, becauſe they ſaw the Wiſdom of God in him.* 1 King. 3. 28. As for a man, that is full of wiſdom, knowledge, and underſtanding, reverence is due unto him: So it is much more to one that excels in Piety and Holineſs. It is ſaid of *Herod*, Mark 6 20. *That He feared John the Baptiſt, knowing that he was an holy man, and a juſt.* The Image of God is to be reverenced, whereever it doth appear: Now the Image of God doth appear in the Angels more than in any Creatures in all the World. They then are to be honoured by us: But it is only a *Fraternal*, not a *Divine* Honour, which is their due: *Cultus Fraternæ Societatis.* And as we are bound to honour and reverence, ſo likewiſe to love thoſe Holy Spirits. They are of the ſame Family with us: then we ought to love them: Both they and we are of God's Family: The Angels and Believers on Chriſt, have the ſame Father. They are Children of the ſame Father, though on a diverſe account: Believers are ſtyled, *The Sons of God*, *Joh.* 1. 12. And ſo are the Angels ſtyled, Job 1. 6. They joyn with us in praiſing our Lord Redeemer. We ought then to Love them. They rejoyce at the welfare of the Children of men;

men: it is a joy to them, when good happens to them that fear God, their Lord and ours, *Luk.* 2. 11,13. You ſee here, how glad the Angels were, when there was good tidings for us men: The Angel ſaid unto the Shepherds, *I bring you glad tidings of great joy, unto you a Saviour, Chriſt the Lord, is born. And there was with the Angel a multitude of the Heavenly hoſt, Praiſing God and ſaying, Glory to God in the higheſt, and on earth Peace, good will toward men.* When God did manifeſt his good will toward men, the Angels were glad, and did break forth into holy Praiſes, becauſe there is by Chriſt Peace made between Heaven and Earth. Thus alſo they rejoyce at the Converſion of the Elect of God. Hence it is ſaid, *There is joy in Heaven over a ſinner that doth repent*, Luk. 15 7. And how joy in Heaven? in Verſe 10. It is explained by ſaying, *There is joy among the Angels* over a ſinner that repenteth: They rejoyce to ſee, that there are Souls *New born*, to fill up thoſe places, which the Apoſtate Angels have left Vacant in Heaven. They are glad to ſee new-born Souls come there. Again, the Angels do very great Service for God, & many kind Offices for us, therefore they are to be both loved and honoured by them that fear him.

Inference 5. *It is a very Angelical, and therefore an honourable thing to be Serviceable.* This is to be as the Angels of Heaven are. When God doth imploy any man in doing Service for his Name, he doth put very great honour upon that man.

1 *Sam.*

1 *Sam.* 2.30. *They that honour me, I will honour.* And how doth God honour them? by uſing them in his Service, that is the Honour there eſpecially intended. God will imploy them in his Service, & in that reſpect honour them, juſt as he honours the Angels of Heaven. The glory of the Saints at the Reſurrection, is expreſſed by that of their being made *like unto the Angels*, Luk.20.36. They ſhall then be *Angels fellows*. And ſo are they that are imployed in Services for the great God, *they are like unto the Angels*, they are made Fellow Servants with the Angels of Heaven, for, they are all of them the Servants of the great God, and are on that account ſtiled his *Miniſters*, Pſal.103.21. *Ye Angels, ye Miniſters of his that do his pleaſure.* And let me ſay to you, There are thouſands of Millions of thoſe Miniſters in the Court of the great King of Heaven, Dan.7.10. *There are ten thouſand times ten thouſand that ſtand before him, and that Miniſter unto him.* It is then a glorious thing to be imployed in Service for God. It is accounted a great honour and happineſs, to be a Servant to an earthly Prince, as the Queen of *Sheba* ſaid to *Solomon*, 1 King. 10.8. *Happy are thy men, and happy are theſe thy Servants, which continually ſtand before thee.* But then what is it to ſtand before God & the Lord Jeſus Chriſt, as a Servant of his? It is a glorious thing. When God would put honour upon *Moſes* after his death, he calls him his Servant. Joſh. 1. 2. *Moſes my Servant is dead.* There are ſome, unto whom the Scripture gives the name and title of *Men of*

God.

God. 1 *Sam.* 9. 6. It was said of *Samuel*, that he was a *Man of God, an Honourable man.* He was therefore an Honourable man, because a Man of God. What can be more honourable than this, that if it be asked concerning one, *Whose man is that?* Whose Servant is that man? The Answer must be, *He is God's man*, he is a man of God? It is a Title fit for an Angel of Heaven. *Manoah* called the Angel that had appeared to his Wife, *A Man of God*, Judg. 13. 8. So then, to be imployed in Service for God, is no small mercy: To be Serviceable to the World is a marvellous happiness; it is to be like the Angels of Heaven, who do great Service, even for the World: They prevent Evils from coming on the World. To be serviceable that way, is an honour and happiness, and indeed Angelical. What a World would this be, did not God use Holy Angels to prevent the miseries that otherwise would overwhelm it? What work would the Devils make in the World, did not the Lord by his Holy Angels prevent them! The Devil hath made this World become miserable enough, but he would make it become more miserable, to be a meer Hell, but that the Blessed Holy God imployes Angels to prevent him in his Designs. And more especially to be serviceable to them that fear the Lord, is a glorious Angelical thing indeed To do Service for the People of God, to promote the Salvation of them, whom the Son of God hath Redeemed with his own

Blood; the higheſt Angel in Heaven, hath not a more glorious imployment then that is. *Heb.* 1. 14. *Are they not all miniſtring Spirits, ſent forth to miniſter for them that ſhall be the Heirs of Salvation?* So that none of them all, not the beſt or greateſt of them, has a more honourable Imployment, than that of promoting the Welfare of them, that ſhall be Heirs of Salvation.

Inference 6. *If the Angels of the Lord Incamp round about them that fear him, here is uncomfortable news for ſuch as do not fear God.* They may not pretend unto this glorious priviledge of the Guardianſhip of Holy Angels. They cannot ſay, that the Angel of the Lord doth Encamp round about them, and will deliver them. Three or four particulars evincing and confirming the Truth of this *Inference*, may be here mentioned.

1. *Until ſuch time as men fear God, they cannot know, that the Angels are concerned for them.* It is true, that God chargeth his Angels with his Elect before they fear him: but they cannot know this, and therefore cannot have the comfort of it, before they turn to the Lord. A man cannot know his Election before his Converſion. Hence the Apoſtle ſpeaks, as 2 Pet. 1. 10. *Give diligence to make your Calling and Election ſure.* He that would be ſure of his Election, muſt be ſure of his being effectually Called. If he hath the true fear of God in his heart, he may know, that he is appointed an Heir of Salvation, and ſo may know,

know, that the Angels have a charge given to them concerning him. For, if God had not from all Eternity intended that man's Salvation, he would never have put his fear into his heart. So that when once Grace is wrought in his Soul, he may be ſure, that the Angel of the Lord Encampeth round about him: But before that, he cannot have the comfort of this Truth.

2. *It is certain, that the Angels do not delight in thoſe that fear not God.* They don't care to be in their Company. As God himſelf delights not in them; *By Nature we were the Children of Wrath*: they that are ſtill in their Nature, in their natural unconverted State, are Children of Wrath; The Wrath of God abides on them that believe not: He is angry with the wicked every day. And as an holy man cannot delight in the company, and converſation of thoſe that are ungodly: *David* ſaith, *All my delight is with the Saints on Earth*: and again, *I am a Companion of all them that fear thee, and of them that keep thy Precepts.* So muſt it be concluded concerning Holy Angels, that they delight not in communion with ſuch as do not fear God. If holy men cannot do it, Angels who are holier than they, can never do it. It is a very offenſive thing to an holy man, to ſee others do things that are inconſiſtent with the fear of God, to hear them ſpeak ſuch words, or ſee them do ſuch deeds, as cannot well ſtand with the true Fear of God. It is a grief and vexation to him, that has a righteous Soul within him, at it

it was to *Lot*. Much more then are the Holy Angels offended thereat: *Doves* can't endure to be where there is an ill ſcent; you know it drives them away. So when men indulge themſelves in the wayes of Sin, the Angels, thoſe Doves of Heaven, fly away, and can't endure their company. It is a celebrated ſaying of *Luthers*, *Ubi non eſt gratia, ibi nec locum habet Angelorum cuſtodia.* Graceleſs men may not pretend to the Guardianſhip of holy and glorious Angels, unto whom they are abominable.

3. *Evil Angels have a fearful power over them that fear not God.* They are ſaid to be under Satans Power. *Paul* was ſent to the Gentiles, that he might turn them from darkneſs to light, and from the *power of Satan unto God*, Acts 26. 18. They then that are not turned from darkneſs, turned from ſin, but remain ſtill in their unconverted State, are not turned from the power of Satan: the Devil doth claim a right in ungodly men, as thoſe that are his own; he claims them as his houſe that he hath power to be in. Thus the unclean ſpirit, in *Mat.* 12. 43. ſaith, *I will return to my houſe.* A wicked man is the Devils Houſe, where he dwells, and where he rules. Sinners are the curſed children of the Devils Family, and are therefore called, *The Seed of the Serpent*, Gen. 3. 15. The Devil, he is the Serpent, wicked men are the ſeed, the children of that accurſed Serpent. And the Apoſtle ſaith, *He that committeth Sin, is of the Devil, for the Devil*

vil ſinneth from the beginning. 1 *Joh.* 3. 8. As *Children* are of their Father, ſo are they that commit ſin, *of the Devil*; his image they bear, and him they imitate, as Children their Father. And they are his Slaves, woeful Slaves in the Kingdom of Darkneſs, *Taken Captive by the Devil at his will,* 2 Tim. 2. 26. They are his Captives and Slaves: he doth even what he will with them: If the Devil put them upon doing this or that wickedneſs, they will do it. If he tempt them to Curſe and Swear, they will do it: And if the Devil tempts them to Uncleanneſs, or to Lying, and ſuch like abominable things, they will do as he would have them.

4. *As for ſuch as ſhall continue in their Unregenerate State, that ſhall live ſo, and dye ſo, the Angels are their Enemies.* The Angels of the Lord, that Encamp round about them that fear him, and deliver them, are Enemies to them that fear him not. When *Balaam* perſiſted in his wicked way, the Angel that met him, if he had not humbled himſelf, would have been his death. There have been thouſands of men in the world, concerning whom it is certain, (though they were not ſenſible of it, until after their Souls were out of their Bodies) the Angels have been their death: The Angels of Heaven have ſecretly ſmitten them, and they have dyed. As for ſuch, *Davids* Prayer is made good againſt them, Pſal. 34 4, 5. *Let the Angel of the Lord chaſe them: let their way be dark and ſlippery, and let the Angel of the Lord*

perſecute them. That Prayer will be remembred againſt the Enemies of God and his People, to the end of the World: And when Death comes, the Angels forſake them, and leave them in the hands of Devils. How ſhould the Soul of a wicked man ever get to Heaven? he muſt paſs thorow an Army of Devils, thouſands of millions of them that lie in the way. And the good Angels forſake him; they will not, nor may they take any care of his Soul: and therefore he can never get to Heaven; and at the Day of Judgment, the Angels will be the Miniſters of Juſtice, by whom the Wrath of God ſhall be Executed on ſinful Creatures. *In the time of the Harveſt the Reapers gather the Tares into Bundles to burn them. Math.* 13. 30. The Harveſt is the end of the World, the Reapers are the Angels, the Tares are wicked men. The Angels of the Lord will at that day bundle up wicked men, to caſt them into the Fire that never ſhall be quenched. This is the portion of thoſe that fear not God. But thus by way of *Inſtruction* or *Information.*

The Laſt Uſe is for *Exhortation.*

II. There is a double *Exhortation* before us.

1. *Let them that Fear the Lord, praiſe and glorifie His Name for this priviledge of the Miniſtry and Guardianſhip of His Holy Angels.* We ought to bleſs God, becauſe he gives his Angels charge to

Encamp

Encamp round about us, and deliver us. Alas! we are not ſenſible as we ſhould be, how much we are beholden to God, for the Miniſtry of his Angels. It is a ſad thing, that this is no more thought of by Chriſtians. I remembea a Worthy Divine juſtly complains of it, that although Angels are frequently ſpoken of in the Scriptures, they are therein expreſly mentioned above two hundred and ſixty times over; yet it is rare to hear Miniſters Preach on ſuch a Subject, or to inſtruct and inform their people, how much we are beholden to God for His Angels: and it is rare to hear Chriſtians praiſing the Lord for their Miniſtry: That which God has promiſed to every Believer, all Chriſtians ought to praiſe him for: But the Guardianſhip of Angels is promiſed to every one that belongs to Chriſt. *Pſal.* 91. 11. Mat. 18. 10. Heb. 1. 14. we ſhould praiſe the Lord for all his benefits. *Pſal.* 103. 2. Therefore we may not forget to praiſe him for ſo great a benefit as that of his appointing his Angels to Encamp round about us. As long as we know in general that we have Angelical Aids and Aſſiſtances, and that ordinarily, though we know not in particular when they are more peculiarly helpful to us, we ſin if we expreſs not our Thankfulneſs to God for ſo high a favour. And altho' men truly pious may be too forgetful of their duty in this, as well as in other matters; nevertheleſs, as for the perſon who is ſo *Atheiſtical in his Principles*, as to deny this Honour due to God,

he has cauſe to fear that himſelf is a Servant in Satans Kingdom, and one whom the Holy Angels have no kindneſs for. Let us conſider a few things, which ſhew what cauſe they that fear him, have to praiſe him on this account.

1. *The Angels take care of the Elect of God, all their lives long, from the beginning to the end of their dayes.* Throughout the whole courſe of their lives, from the Cradle to the Grave, Angels are charged with them. Not only after they are adult, and have learned to fear and ſerve the Lord. but before that. If they are miniſtring Spirits, to them that ſhall be Heirs of Salvation, then an Heir of Salvation doth no ſooner come into the World, but the Angels are charged to look after him. There are many heirs of Salvation, that dye before they come to adult age, whom nevertheleſs the Angels have a charge over: The Scripture ſpeaks *Of Little Ones, that have their Angels.* Mat. 18. 10. *Deſpiſe not one of theſe Little Ones* (ſaith Chriſt) *for their Angels do behold the Face of my Father in Heaven.* Although ſuch as are little in their own eſteem, and little perhaps in the eſteem of the World, may be intended in the Scripture, yet a literal Interpretation muſt not be excluded. Chriſt took a little Child into His Arms, and ſaid, *Theſe Little Ones have their Angels*: As for them that belong to the Election of God, the Devil is ſet againſt them to deſtroy them, as ſoon as they come into the World, only Angels do prevent it: As one ſpeaks well, *The Devil*

Devil doth ramp about the Elect of God, whilſt they are in their ſwadling clothes: But they have Holy Angels to protect them againſt the rage of Hell: as we read concerning the Man-child, *Rev.* 12. 4. as ſoon as he was born, the Dragon would have devoured him. Which words although they are figurative, they allude to that which is really true. An Elect Child is no ſooner born into the world, but there are Devils that would deſtroy it; but God ſets his Angels to preſerve and deliver it: The Lord Jeſus Chriſt, when in a ſtate of infancy, had his life ſecured by the Miniſtry of Angels. *Mat.* 2. 13. and ſo is it with many of thoſe that belong to the Lord Jeſus Chriſt, as the Heirs of his Salvation: and when they are paſt their Infancy, in adult age, and when they come to Old Age, ſtill Angels are with them, Encamping round about them, and delivering them from many an unſeen evil, which otherwiſe had proved their deſtruction: They are with them in all places, where the Hand of God leads them: When they are in this place, Angels are with them; and when they go into another Land, Angels are with them there: From Childhood to Old Age it is ſo: As the Lord ſpeaks in Iſai. 46. 3, 4. *From the Womb unto Old Age, I will bear, and I will carry and deliver them.* How doth the Lord bear his Choſen Ones from the Womb, & unto their Old Age? Truly, He doth it by the Hands of Angels; He gives Holy Angels a charge that they ſhall bear them in their Arms, and hold them in their Hands.

2. *Conſider, if we fear God, the Angels will not forſake us at death.* They will be with us all our lives long; yea, and at and after death too: when we muſt forſake all the World; when our Bodies and Souls muſt part for a time; when our Souls forſake our Bodies; the bleſſed Angels will not leave us, until they have brought us into the preſence of Chriſt in Glory. The very Heathen Philoſophers, ſome of them had ſentiments concerning this thing: They did not only believe, that the Souls of men are Immortal, but that at the time of Death, Evil Angels do carry away the Souls of wicked men, into a place of Torment: and that Good Angels carry the Souls of good men into a better World than this is: Doubtleſs, they had that knowledge from the Jews, as they had many notions (though they corrupted them) concerning the Inviſible World from them, and the Jews from the Patriarchs & Prophets of old. The bleſſed Scriptures of God are exceeding clear concerning this: When *Elijah* was Tranſlated, there appeared a *Chariot of Fire, and Horſes of Fire*; that is to ſay, Angels in that form, to carry him up to Heaven, 2 *King.* 2. 11. So when Believers leave this World, there is a Chariot and Horſes of Fire prepared to conduct them to Glory: Hence is that Luk. 16. 9. *Make to your ſelves friends of the mammon of unrighteouſneſs, that when ye fail, they may receive you into Everlaſting Habitations*: When ye fail, that is, when you dye, or ceaſe to be in this World;

they

they may receive you, that is to say, that they whose office it is to receive you, namely, the Holy Angels, that they may receive your Souls into their Arms, and carry them upon their Wings into Everlasting Habitations: and therefore in the Parable concerning the Rich man and *Lazarus*, it is said of *Lazarus*, that when he dyed, *he was carried by the Angels into Abraham's bosome*, Luk. 16. 22. that is, to a place of blessed rest and repose: for, the words evidently allude, as to the History of *Abraham* and his faithful Servant *Eleazar*, so to the Jews manner of Feasting, who as they sat at meat, one did lean on the Bosome of another. *Dives*, notwithstanding all his grandeur, never had such Attendants, as poor dying *Lazarus* had: *Dives* never had a guard of Angels to surround him, and to conduct him, where he should find rest, as we see dying *Lazarus* had. The Souls of Believers, being separated from their Bodies, before they can get to Heaven, they must go thorow the Devils Country: the Air wherein we breathe, is so: A Soul that is carried to Heaven, passeth thorow the midst of all the Pirates of Hell; but then there is no danger, since they have a glorious convoy of Angels. When the Devils see that Convoy, they dare not stir or come near the blessed Souls, which they behold environed with Angels, whom the Lord Christ has sent to be as a convoy, to bring them safe to be where he is, that they may behold his Glory. And inasmuch as the Holy Angels are by the Lord

Lord commanded to take care of the departing Souls of them that fear him, it well becomes dying Saints to believe this; although they do not ſee Angels, yet to believe, that they are with them, and that they will conduct them to that Heaven, which is prepared for them. It was a great act of Faith, in an * eminently Faithful Miniſter of Chriſt, who Dyed in *New-England*, about thirty years ago, that when he perceived the Approaches of Death, he was no way concerned at it; but after he had ſpoken a few ſolemn words to thoſe about him, *and now* (ſaid he) *You Holy Angels come and do your Office.* He had no ſooner uttered theſe words, but he Dyed. Angels were about him, they heard what he ſaid, and were ready to conduct that Holy Soul into the preſence of the Lord Jeſus Chriſt It is reported of the famous *Morney*, (who by his Excellent Writings, did great Service for the Church of God in his Day,) that when dying, he could ſay, *I am taking my flight to Heaven: here are Angels ſtanding ready to carry my Soul into the Boſome of my Saviour.* That Learned and Holy man, Dr. *Holland*, He whoſe uſual Farewell to his Scholars was, *Commendo vos amori Dei, et odio Papæ*, his laſt words were, *O thou Fiery Chariot which cameſt down to fetch up* Elijah, *you Angels that attended the Soul of Lazarus, bear me into the Boſome of my*

* *Viz.* Mr. *Samuel Newman*, Paſtor of the Church at *Rehoboth* in *New-England.* The ſame who wrote the *Concordance* to the Bible.

my beſt Beloved. Another Eminent and Holy Perſon, when Dying, had eyes opened to behold Angels, ſaying to thoſe that were near, *Oh! that you had your eyes opened to ſee what I ſee: I ſee millions of Angels: God hath appointed them to carry my Soul up to Heaven, where I ſhall behold the Lord face to face.* What cauſe then have we to Bleſs God for Holy Angels.

3. *Conſider what benefit they that fear the Lord, ſhall receive by the Miniſtry of Angels at the Laſt and Great Day.* Thoſe Angels that do accompany their Souls, to the Manſions prepared for them in their Fathers Houſe that is above, will come back again with them, at the day when there ſhall be a joyful meeting, between their Bodies and Souls, that have been for ſo long ſeparated from each other. All the Angels in Heaven will be here at that Day: not an Angel in Heaven, but will come down into this lower World at that day. Chriſt will come, *and all the Holy Angels with him.* Mat. 25. 31. Chriſt will make uſe of them as his Heralds; he will ſend them forth to Sound the Trumpet, and Summon all the World to come and ſtand before the Judgment Seat of the Son of God. And do we think, that they will then do nothing for the Heirs of Salvation? yes, ſurely. For altho' the Work of Reſurrection, like that of Creation, will (as a great Divine obſerves) be Effected by the Almighty Power of God alone, without the interveniency of Angels, or *Secondary Finite Agents*; nevertheleſs,

nevertheless, they will then be Employed to the unspeakable comfort and joy of all the Children of God. The Blessed Angels will go down with them, to the places where their Dead Bodies shall be revived, and then will carry those Bodies unto the Right-hand of Jesus Christ, where he shall sit to Judge all the Earth. Mat. 24. 31. *He will send his Angels, and they shall gather together his Elect, from one end of Heaven to the other.* They must gather them together, and must bring them to the Lord Jesus Christ at that day. And then the Angels will separate all wicked men from them, so that none but Saints shall be together, which is a wonderful happiness. What a blessed spot of Earth would that be, if there could be a place found, where there are none but Saints, none but good men, and those made perfect too. Thus shall it be at that Day; and this will be effected by the Ministry of the Angels of Heaven: *The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them that do iniquity.* Mat. 13. 41. In that Kingdom there will be none but real Saints of God. The Angels will drive away the Wicked, that none shall come there, as of old they kept Apostate *Adam* out of Paradise; And they will come in as witnesses of the fidelity and piety of them that have feared and served God in sincerity. It is therefore said, that *we are made a spectacle unto the Angels.* 1 Cor. 4. 9. Angels do observe us, while we are acting our part

part on the Theatre of the World: They observe how we acquit our selves in doing and suffering according to the Will of God: and if we acquit our selves well, they will come in as witnesses for us at *that Day*. Therefore did the Apostle charge *Timothy*, to behave himself in the Work of his Ministry as became him, because of the Elect Angels: *I charge thee before God, and the Lord Jesus Christ, and the Elect Angels, that thou observe these things*, 1 Tim. 5. 21. because Angels are witnesses thereof, and will come and testifie for those that have been faithful to God, and to the Lord Jesus Christ, at that day. Oh! then, let us bless God for the Ministry of his Angels! Why hath God revealed so much in his Word concerning his Angels, but that he might have praise from us on that account: Because some have indulged themselves in vain and curious unscriptural speculations, others say it is dangerous to discourse and think of Angels. But if we keep to the Scripture, we may as safely discourse of Angels, as of the poorest worm on the Earth. I say again, Why is it, that God hath in his written Word spoken so much concerning his Angels? Is it that we should give glory to them? They all with one voice say, *Do it not*. But it is, that we might give glory to God on the account of what they do for us. Let us not thank Angels, but let us thank God for his Angels.

2. We proceed to the other Brnch of the *Exhortation* before us. *Be we careful to approve our selves*

ſelves ſuch as that the Lord may cauſe his Angels to Encamp round about us. If we have ſuch a Guard we need fear no Enemies in life or in death.

You will ſay, *But what is to be done by us, that ſo we may be thus priviledged and ſafeguarded.*

For Anſwer.

1. *We muſt make ſure, that we have an intereſt in Jeſus Chriſt.* For, all the Angels of Heaven are at His Command, who is their Lord and General. The Man Chriſt Jeſus commands the living Creatures: He ſits on a Throne in the Firmament, which is above over their heads; and they continually receive Orders from him. *Ezek.* 1. 26. The *Cherubims* were *at the two ends of the Mercy's Seat*, to note, that the Angels do continually wait upon Chriſt: *Their Wings were ſtretched forth covering the Mercies Seat*, ſignifying their readineſs to Serve the Lord Chriſt; and *their Faces were towards the Mercies Seat*, implying the joynt conſent and agreement of the Angels herein. *Exod.* 25. 19. 20. Our Lord would have his people know, that the Bleſſed Angels are all at his diſpoſe. Therefore has He declared it from Heaven, ſaying, *I Jeſus have ſent mine Angel to teſtifie unto you theſe things in the Churches.* Rev. 22. 16. If the Lord Jeſus, who ſayes the Angels are his, ſhall ſay to this or that Angel in Heaven, Go thy way, there is ſuch a Servant of mine, take thou the care of him, it is done immediately. And it is by means of the Mediation of Jeſus Chriſt, that we obtain this priviledge

priviledge of the Miniſtry of Angels. *The Angels of God aſcend and deſcend on the Son of Man.* Joh. 1. 51. It is by means of the Son of man, by means of Jeſus Chriſt, that the Angels of God do aſcend & deſcend for us, as for *Jacob* of old. Chriſt is the *Jacobs* Ladder which toucheth Earth and Heaven, and joynes them both together by his Mediation. If Chriſt be ours, His Holy Angels are ours too *If ye are Chriſts*, then *all is yours*. Hence the Apoſtle ſpeaks *of things in Heaven that are by Chriſt reconciled:* There are Souls in Heaven indeed, that are reconciled to God by means of Jeſus Chriſt; which ſome take to be the meaning of that Scripture: But it is moreover true, that there are Angels in Heaven, who are by Chriſt reconciled, not to God, whom they have not offended, but to us. When we had ſinned, thoſe Creatures in Heaven, thoſe Holy Spirits, were offended at us, but Jeſus Chriſt hath cauſed friendſhip to be between Angels in Heaven and Saints on Earth: If we belong to Chriſt, we are for his ſake dear to his Angels: They take pleaſure in doing good Turns for them that are by Faith united to Chriſt, be they never ſo mean in the World. If in Chriſt, we are the Angels Fellow-Servants.

2. *Let us be careful to walk in the Fear of God.* If his Angels Encamp round about them that fear Him: let us then keep in his fear. Remember what you have lately heard from *Prov.* 23. 17. *Be thou in the Fear of the Lord all the day long*: The

way to have the Protection of Angels all the day long, is to be in the Fear of the Lord all the day long. Oh! take heed of going out of God's way: His Angels have a charge to keep thoſe that keep in his way: Therefore are we greatly concerned, not to go out of God's way; give not way to ſin and temptation; you will not only offend God, but grieve and offend Holy Angels if you do. Oh! how the Angels lament it, when they ſee a man that fears God, doing that which ill becomes him! When they ſee a man that fears God, give way to the corruptions of his own heart, how do the Holy Angels (though we hear it not) lament over that man! They are grieved to ſee it. But on the other hand, Oh! how do the Angels rejoyce, when they ſee a man walking cloſely with God, always ſerving, always doing ſomething or other for God; how do the Angels rejoyce over that man, and delight to be with him! Be therefore much in the exerciſe of the Fear of God. Exerciſe your ſelves unto Godlineſs. Be conſtant and frequent in Religious Duties: Angels love to ſee it. Be much in Prayer to God in Jeſus Chriſt, that is the way to have Angels with you. It is noted of *Cornelius*, that he was *a man that feared God, and prayed always*. Act. 10. 2. Now an Holy Angel came to him at the time when he was praying: And be much in Mourning for ſin: that alſo is the way to have the company of Bleſſed Angels with you continually. This you ſee in *Daniel*; he prayes and

and mourns for ſin, and ſets himſelf very often by Faſting and Prayer in ſecret before the Lord, to beg mercy at his hands; and (ſaith he) *while I was ſpeaking and praying and confeſſing my ſin, and the ſins of my people, yea, whilſt I was ſpeaking in Prayer,* Gabriel *touched me.* Dan. 9. 20, 21. The Angels of Heaven have a ſpecial charge given to them concerning thoſe that are much in mourning for ſin. We read in the Prophet *Ezekiel* of ſix men, that had brought their Weapons with them, that is to ſay, ſix Angels. Angels are called men; as the Angel *Gabriel* was called the *man Gabriel,* ſo they are called *ſix men,* becauſe they appeared like men; they had ſlaughter weapons in their hands, they were to make dreadful deſtructions and deſolations in the World. But the Lord Jeſus Chriſt ſaith to them, *Set a mark on them that ſigh and crie and mourn for the abominations that are done in Jeruſalem.* Saith Chriſt, I have a ſmall company of gracious, humble, praying Souls in *Jeruſalem,* who mourn for the ſins of the times, do you my Angels have a ſpecial care of them, and come not near any of them to hurt them, when you are deſtroying all the World before you. *Ezek.* 9. 4, 6.

3. *Let us imitate the Angels of Heaven.* Let us endeavour to be as like them as may be, to become as Angelical, as our ſtate of Infirmity will permit us to be. We ſhould imitate Angels in reſpect of Serviceableneſs. The Angels are inſtruments of good to the World. So ought we,

to as many as poſſibly we can: we ſhould endeavour, that the World may fare the better for us. The Angels are in a peculiar manner ſerviceable to the Church of God. Let us then in our ſeveral places and ſtations do all the Service we can, for the Church of God, in our generation; and we ſhould be like them, in reſpect of obedience unto the Will of God. They are Patterns of Obedience unto us *Mat.* 6. 10. We muſt endeavour to do the Will of God on Earth, *as it is done in Heaven*, namely among the Angels that are there. They are conſtant and ſteady in their Obedience: they don't only begin to Serve God, but go on. *Ezek.* 1. 9. *The Living Creatures went & returned not.* An Angel is never weary in doing ſervice for God. They are never well, but when they are doing ſome Service or other for the Bleſſed God: ſo ſhould it be with us. The Angels burn in their zeal for God: they are *Seraphims* (which ſignifies, *Burners*) on that account. So ought we to be, *Fervent in ſpirit, ſerving the Lord*, and to be zealous in good works: This is to be like an Angel. If we are like the Angels in reſpect of Holineſs, after the Reſurrection we ſhall be like them (and that not only as to our Souls, but our Bodies too) in reſpect of Glory and Immortality. *In the Reſurrection they are like the Angels of God in Heaven*, Mat. 22. 30.

4. *Let us remember, that the Eyes of Angels are upon us.* God hath his Angels every where: Thoſe Spirits of God are ſent to and fro throughout

out all the Earth. Did men remember this, it would by the Blessing of God, be a means to keep them from much sin, and so of keeping Holy Angels near unto them. Why shouldest thou sin *before the Angel?* Eccles. 5. 6. If a man when tempted to commit a sin, should behold an Angel saying to him, Oh! do not this abominable thing which the Lord hates, would it not restrain him. Such a sight would make as graceless a man as *Balaam* was, afraid to go on with his intended wickedness. Indeed, the first and chief motive that should make us careful and watchful over our selves in all our wayes, is the consideration of the Presence of God, and of the Lord Jesus Christ, that the Eyes of the Eternal God, and of Jesus-Christ the Son of God, whose eyes are as a Flame of Fire, are upon us, but also this of the Angels is to be improved as a motive to Obedience. So we see the Apostle in the place before-mentioned, doth from this consideration incite *Timothy* to the greater circumspection: *I charge thee before God and the Lord Jesus Christ, and the Elect Angels.* Not only the remembrance and meditation of the Eye of God and of Christ, but of the *Elect Angels*, should move us. The Angels do observe us in all places; they observe how we Worship God in solemn Assemblies. The Apostle requires that there should be modesty & decency of behaviour in Church-assemblies, *because of the Angels.* 1 Cor. 11. 10. They come into Church-assembly: For Christ has his Throne

there: He never ſits on his Throne, but there are many Angels to attend him. How many Angels are in this Aſſembly, I know not, but this I know, there are many to obſerve how I Preach, and how you Hear the Word of God. *David* ſays, *Before the Gods I will ſing praiſe to thee*, Pſal. 138 1. which the ſeventy expreſs by ſaying, I will ſing unto thee *in the preſence of Angels*. Yea, and Angels obſerve us in our Families, and in our Cloſets and Retirements alſo: and without doubt they make report concerning us before the Great God: They ſay, Lord, There is ſuch a Servant of thine, we ſee that he walks before God with a perfect heart in his Houſe: we ſee that he is often at Prayer alone, and that he mourns for ſin, we are witneſſes of it: and what ſhall we do more for that Servant of thine, do the Angels ſay. Let us remember theſe things; and if we act accordingly, it will not be long before we ſhall ſee theſe Angels, that now you only hear of; but cannot ſee: It will not be long before we ſhall ſee them. And as the Lord ſaid to his Prophet, *Zech.* 3. 7. *If thou wilt walk in my wayes, and if thou wilt keep my charge, I will give thee places to walk among theſe that ſtand by.* Who were they? concerning whom it is ſaid, *Theſe that ſtand by?* They were Holy Angels. Keep my charge, and walk in my wayes, ſayes the Lord, and thou ſhalt walk ſhortly in the Galleries above, among the Angels of God there: So ſhall it be. There are Angels *ſtanding by* this day.

day. Let us be careful to walk with God now, and within a little while, we ſhall walk with Holy Angels in the Galleries of Heaven, where they will tell us wonderful things, concerning what they have done for us, which we little think of now; how they delivered us at ſuch a time, how they were with us at ſuch a place, how they prevented ſuch and ſuch deſigns from taking effect againſt us. And then ſhall they and we joyn together in *Everlaſting Hallelujahs* to God and to Jeſus Chriſt. You ſee in the fifth Chapter of the *Revelation*, how the Twenty four Elders and the Angels all concur and harmonize in aſcribing Praiſes and Glory unto God in Jeſus Chriſt, ſaying, *Bleſſing, Honour and Glory unto Him that ſits upon the Throne, and unto the Lamb for ever and ever.* Thus ſhall it be in that bleſſed day (which the Lord haſten) when we ſhall be in the Heavenly Jeruſalem, with the Spirits of Juſt men made perfect, and with the Innumerable Company of Angels.

THE

The SIN and MISERY OF THE FALLEN ANGELS.

Explained and Improved according to SCRIPTURE REVELATION.

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2 *Pet.* 2. 4.

God ſpared not the Angels that Sinned.

THere were in the Primitive Times (as there are in theſe days) men, who altho' they did call themſelves Chriſtians, had apoſtatized from the great Truths of the Goſpel, imbracing Fundamental Errors in Religion. The Apoſtle in the beginning of this Chapter, ſhews, that ſuch cannot Eſcape the Deſtroying Judgments of Heaven, which would unavoidably come upon them. And this he proves by an Argument taken from the Example

ample of what had befallen other Sinners. There are three exceeding awful Inſtances here mentioned. The *Firſt* is that of *the Sinning Angels*. The *Second* is that, which befel the Apoſtate Old World: Notwithſtanding, there was a World of them, (the Lord knows how many Thouſands, how many Millions there might be) nevertheleſs they were all deſtroyed, excepting one ſmall Family. The *Third Inſtance*, is, that *Of Sodom and Gomorrah*, and thoſe Cities that were Condemned by an Eternal Overthrow. When they ſinned againſt God, he puniſht them with the Vengeance of Eternal Fire. The words at preſent before us, fall under the firſt of theſe Examples, namely, that *Of the Angels which ſinned*. I have ſpoken many things to you concerning the Holy Angels, who never ſinned againſt God. It may not be unſuitable to diſcourſe ſomething concerning the *Reprobate Angels*, who have ſinned, and are damned for it. When it is ſaid, *God ſpared them not*, the meaning is, that he did ſhew them no mercy; that he made them become the Subjects of his Wrathful Judgments; that he did not forgive their ſin, nor did ever make an offer of mercy to them.

The *Doctrine* therefore to be inſiſted on, is,

That the Holy God hath made the Angels which ſinned, Examples of Judgment without mercy.

This

This *Doctrine* may be cleared in several *Propositions.*

PROPOSITION I. *That although all the Angels were in their first Creation without sin, nevertheless, many of them did soon after that, Sin against the Great God their Glorious Creator.*

There are divers things contained in this *Proposition.*

1. *That all the Angels were once without Sin.* As for the Angels that sinned, there was a time, when *They were in the Truth,* as it is said of them, *Joh.* 8. 44. Their First Estate was a State of Integrity. They were once adorned with the Glorious Image of God: and on that account they were *The Sons of God,* Job 38. 7. the Sons of God, in respect of their being like unto him, and made after his Image in their First Estate. They did not come sinful out of Gods Hands: that could not possibly be, for then God should be the Author of Sin, which 'tis impossible that he should, as the Apostle *James* proves. *God cannot be tempted with evil, neither tempts he any man: Every good and perfect gift is from above, and comes down from the Father of Lights, with whom is no variableness nor shadow of turning.* Jam. 1. 13, 17. All good is from God, saith the Apostle: and therefore evil, moral evil, sin, cannot be from him; for then he should be variable and subject to change, as Creatures are, which the Blessed God is not: and therefore He is not the Author

of

of ſin. The Angels then that ſinned, were pure and ſpotleſs, as they came out of His Hands: Thoſe very Angels, which are now in Hell, were once in Heaven. Hence it is ſaid, *That they left their own Habitation.* Jude 6. Heaven was their proper place and habitation, their Native Countrey, as we may ſo ſpeak. Thoſe Apoſtate Angels who are now blaſpheming in Hell, there was a time, when they were praiſing God in Heaven. When the Foundation of the Earth was laid, *All the Sons of God ſang and ſhouted for joy*: all the Angels; thoſe that are now Blaſphemers of him, were then ſhouting for joy, in admiration at the Wiſdom and Power of their Creator, whom they did then behold laying the foundation of this Earth. Thoſe Angels that are now *evil*, were once *good*, and they continued to be ſo for a few dayes. For on the ſixth day *God ſaw every thing that He had made, and behold it was very good.* Gen. 1. 31. If all the Works that God had made, were good on the ſixth day after the Creation began, the Angels that have ſinned, were then good.

2. *The Rebrobate Angels did not continue in their Sinleſs ſtate, for any long time.* For, although they were moſt excellent and glorious Creatures, yet they were but Creatures; and being Creatures, they were *Mutable*, and becauſe mutable, therefore *Peccable*, that is, in a poſſibility of ſinning and falling from God. Abſolute immutability is a Divine Property: it cannot be affirmed of any, but

but God alone. Mal. 3.6. *I am the Lord, I change not.* It cannot be ſaid of any beſides the Lord, that he cannot change. *Auſtin* gave a judicious Anſwer to that enquiry, *How could Angels, that were ſuch excellent and glorious Creatures in their firſt eſtate, not having any one to tempt them as man had, how could they ſin, and looſe their happineſs?* His Anſwer was, *Non ſunt Deus,* They are not God: and therefore were ſubject unto change, and in a poſſibility of falling from Heaven. *He chargeth his Angels with folly,* Job 4.18. The Angels are chargable with folly in this reſpect. It is a Scripture-Expreſſion, *Wiſe as an Angel of God.* Nevertheleſs, the wiſe Angels are and alwayes were the Subjects of *a comparative folly*: compared with the only wiſe God, they are fooliſh things. And when once they ſinned, they were to be charged with infinite folly. For them to offend and fall out with their Omnipotent Creator, and by loofing his favour to looſe their own happineſs, was ſtupendous folly in the fallen Angels. As for the particular ſin, which the Apoſtate Angels were guilty of, the Scripture is not ſo clear in revealing what it was; and therefore it is not for us to be poſitive in the determination of it. Nevertheleſs, it is very probable, that God might try their Obedience unto the Moral Law, by ſome poſitive Precept or other. As he tryed mans Obedience by that poſitive Precept reſpecting the forbidden fruit on the Tree of knowledge of good & evil: ſo we may conceive, that he tryed the Obedience

of

of the Angels, by ſome poſitive Precept. It is alſo a probable conjecture, that the Lord told them (and Commanded them) that they ſhould all be Miniſtring Spirits for man, and that this they would not ſtoop unto, man being far their inferiour. To be ſure there was pride in the ſin which the Angels became guilty of, as indeed there is in every ſin. Hence it is ſaid, that a *Biſhop muſt not be a novice, leſt being lifted up with pride, he fall into the condemnation of the Devil.* 1 Tim. 3. 6. The Devil was condemned to eternal fire, becauſe of the ſin of pride. But how, and in what particular that pride diſcovered it ſelf, the Scripture hath not declared unto us. This notwithſtanding ſeveral things are certain from the Scripture. It is certain, that the Angels, ſome of them, did ſin againſt God: So the Apoſtle expreſly declares here. And by the Apoſtle *Jude*, it is ſaid, that they *kept not their firſt eſtate, but left their own habitation.* And hence the Scripture ſpeaks not only concerning *Good Angels*, but concerning *Evil Spirits*. We read in the Goſpel of certain Women, who had been healed of *Evil Spirits* and infirmities. Thoſe Spirits had poſſeſſed them and made them ſick. In particular and by name there was *Mary Magdalen*, out of whom went ſeven *Devils*. Luke. 8. 2. So that there are Angels, who are called *Evil Spirits* and *Devils*. We find in the Scripture, that Chriſt gave his diſciples *power againſt unclean Spirits*. Mat. 10. 1. They are ſaid to be unclean Spirits, not only (though partly on that account) becauſe they excite

excite wretched men unto unclean luſts, but becauſe they themſelves are defiled with ſin. They are polluted, and have made themſelves hateful & abominable in the ſight of the holy God, againſt whom they have ſinned. And it is moreover certain, that theſe Apoſtate Angels did early corrupt themſelves. It was within a ſhort time after the world began. *John* tells us, that *the Devil ſinned from the beginning*, 1 Joh. 3. 8. And our Saviour Chriſt hath told us, that *the Devil is a Lyar and a Murderer from the beginning*. Joh. 8. 44. That is to ſay, from the firſt beginning of the World, or within a ſhort time after the Creation. The *Jewiſh Doctors* (many of them) have Conjectured that the fallen Angels ſinned on *the ſecond day* after the Creation began; and they ſuppoſe that to be the reaſon why there is no divine approbation mentioned concerning the work of that day, as there is of the other. But there is no ſolidity in that conjecture. For what is ſpoken *Gen.* 1. 10. relates to the work of the ſecond, and not of the third day only. It ſeems clear from the Scripture, that there was no ſin in the world for ſix dayes after the beginning. *Gen.* 1. 31. Nevertheleſs, It is evident, that the Angels fell before man did, for it was the Devil, that did tempt man to diſobey the Commandment of God, which could not have been, if he had not himſelf ſinned againſt God before that. It is yet further clear and evident from the Scripture, that more then a few of the Angels ſinned. There were vaſt multitudes of them

them that fell down from Heaven to Hell. No doubt but one was the Ringleader in that rebellion, whom the Scripture calls by the name of, *the Devil*, and by the name of *Satan*, and whom the Jews were wont by way of contempt to call by the name of *Belzebub*: That *Lucifer*, (as he uſeth though not ſo properly to be called) who is become the Monarch of Hell, did not fall alone, nor periſh alone in his iniquity, there were mighty numbers of them that did joyn with the great Devil, in the conſpiracy againſt the moſt High. Hence the Scripture ſpeaks of *the Devil and His Angels*, Mat. 25. 41. *His Angels*. So that there were many of them, that were concerned in that firſt Tranſgreſſion and Rebellion againſt the Lord. It is ſaid, Epheſ. 2. 3. That the Devil is *the Prince of the Power of the Air*. So that there is a *Power*, an *Hoſt*, a vaſt *Army* of thoſe Evil Spirits, that did joyn with the Devil, in ſetting themſelves againſt the Great God. How many, is not for us to ſay, the Written Word of God not ſpeaking any thing as to the quantity of their number: only it is manifeſt from the Scripture, that there are far more Angels that have ſinned, far more Devils then there are men in all the World. There is not a man in the whole world, but there are Devils to tempt him continually. And if ſo, they muſt needs be more in number than men are. We read in the Goſpel of no leſs than a Legion of Devils in one poor miſerable man, Luk. 8. 30. You read there of a poſſeſ-

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ed man, and Christ demanded of the Evil Spirit, what his name was: The chief Devil among them made answer, *It is Legion, for we are many.* A Legion is six thousand six hundred and sixty six. Now then, if the Devil has such vast numbers of Infernal Spirits under him; if he has such troops of them, as that he can spare no less than a Legion to afflict, and as it were to keep Garrison in one poor miserable man: what prodigious numbers of Evil Angels must there needs be.

Thus you have seen the *first Proposition* confirmed? We proceed to the *Second.*

PROPOSITION. II. *That God hath made the Sinning Angels examples of Judgment without Mercy.* Therefore it is here said, *God spared them not.* He never did make any one tender of Mercy to them. He did not pardon their offence, nor ever will do. The truth of this is evident from several things.

1. *In that the fallen Angels are for the present in a miserable condition.* They are now at this instant in a state of misery. They have lost their happiness for ever, and did so, from the very moment, when they first sinned against God; they were immediately excluded out of Heaven, and the everlasting Gates were shut upon them. I do not say, nor do I believe, that the Angels did sin in the highest Heaven: for it is said of that Heaven, 1 *Pet.*1.4. That it is *Undefiled*: whereas if the Angels had sinned there, they would have defiled the very Heavens. But when once they sinned, they were banished from Heaven, and they never came

came within the Palace of the great King any more. As ſoon as ever they ſinned, they were caſt away from the Preſence of God for ever; and they are Excommunicated from the Society of thoſe Holy Angels, that once they had an happy Fellowſhip with. And they are not only baniſhed out of the Heavenly Kingdom to Eternity, being confined to the low Regions of the World; but they are moreover become the Subjects of poſitive miſery: Therefore are they ſaid to be *in Darkneſs*, which notes miſery, as the Apoſtle expreſſes it in this Context, they are *delivered into Darkneſs*. Darkneſs of miſery is come upon them already, they being excluded from the Preſence of God, in whoſe favour is light and life: they muſt needs be in darkneſs. And they are ſaid to be made *Priſoners*, and to be *Caſt into Hell*, and to be *in Chains* there: *They are delivered into Chains of Darkneſs*. Thoſe expreſſions are *Metaphorical*, alluding to what is cuſtomary among men. A Malefactor who is a great Criminal, is committed to Priſon, and is there to lye in Chains, until the *Seſſions* comes. So hath the Great God dealt by the Angels that ſinned againſt Him, He hath committed them to Priſon, and hath ordered them to lye in Chains there, until the Judgment of the Great Day ſhall come. They are not only under a Chain in reſpect of the reſtraining Power and Providence of God, which does hamper the Evil Angels, that they cannot go where they would, nor can they

do many things, that fain they would do, which is a torment to them. But there is the chain of a guilty Conſcience, which is a dark chain indeed, in reſpect whereof the Devils carry Hell up and down the World with them.

2. *The Angels that ſinned, ſhall ere long be in greater miſery then at preſent they are ſubject unto.* They are Priſoners, and have been ſo from the day of their fall: nevertheleſs, they are Priſoners at large, and the Devil hath a long chain allowed to him for the preſent: Therefore when it was ſaid to him, *Whence comeſt thou?* ſaith he, *I come from going to and fro in the earth, and from walking up and down in it.* Job 1. 7. So that he hath leave to go from one end of the earth to the other. *He walks about ſeeking whom he may devour,* 1 Pet. 5. 8. For the preſent he is permitted to range up and down the World, to ſee if he can prevail over miſerable Creatures, and make a prey of the precious Souls of the children of men. But there is a day a coming, when he ſhall be made a *cloſe Priſoner.* Satan is to be caſt into the Bottomleſs Pit, and ſhut up there. *Rev.* 20. 4. He cannot then wander up and down as now he doth. Although the Devils now feel ſomething of torment in their guilty Conſciences, and there are doubtleſs ſome Laws which they are under, being (as ſome have judiciouſly obſerved) awed by a ſuperiour power, and which they are as much afraid of acting againſt, as a Malefactor is afraid of going againſt the Laws of men, leſt he

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ſhould be ſcourged for his ſo doing: Hence the Devil, though he had a natural power to hurt *Job*, was afraid to do it without leave. Yet there is a time coming, that they will be in more intolerable torment by far, than what they at preſent indure. Hence when the Devils ſaw the Lord Jeſus Chriſt approaching, they cryed out, What have we to do with thee? *Art thou come to torment us before the time.* Mat. 8. 28 So that there is a time yet to come, wherein the Devils ſhall be ſubject unto greater torment, than as yet they are made ſenſible of. And that time will be at the Day of Judgment: *Do ye not know, that the Saints ſhall Judge the World? Know ye not, that we ſhall judge Angels,* 1 Cor. 6. 2, 3. that is to ſay, the Angels that ſinned. At the Great Day, all reprobate men, and not only ſo, but all the reprobate Angels ſhall be brought into Judgment, and ſhall then have a ſentence of Eternal Condemnation paſſed upon them. Therefore it is, that the thought of the Day of Judgment is exceeding terrible unto all the Devils in Hell; they all tremble, when ever they think of the Judgment to come. *The Devils believe, that there is one God, and they tremble.* Jam. 1. 19. So they believe, that there is a Day of Judgment, that will be here ere long, and they tremble at the fore-thought of it. We read in the Goſpel of a Devil in a poſſeſſed man, who ſaid to the Lord Jeſus Chriſt, *I adjure thee by God, that thou torment me not.* q. d. God has given us leave, as yet to be out of the

place of Torment, where we must at last be: Therefore I adjure thee by him not to send me thither. So that the Devils have a fearful expectation of that Day of Wrath. *Mar.* 5. 7.

3. *The ruine of the Angels that sinned is irrecoverable and eternal.* Therefore is it said, that *God hath not spared them*, because they are without all hopes of ever being restored to their blessed State. They are cast down to Hell: they are not able to recover themselves. They are fallen down so deep into that Dungeon of Darkness, which Sin hath brought them into, that they can never rise again, by any power of their own. The Chains which they are in, the mighty Devils cannot break them: and the Holy God will not recover them. He hath not seen meet to do any thing for their being recovered out of the woful misery, which they have sinned themselves into; God has not afforded any means for their Salvation: and therefore their ruine must needs be an Eternal Ruine. The Chains which the Devils are said to be in, are called, *Everlasting Chains*, Jude 6. The Fire of the Wrath of God, that they are condemned to endure, is called *an Everlasting Fire. Mat.* 25. 41. It will be said to the Wicked at the last day, *Depart with the Devil and his Angels into Everlasting Fire.* So that the Angels that sinned are condemned to Everlasting Fire. God then hath not spared them, but hath made them Examples of Justice without Mercy.

PROPOSITION III. *That the Severity of God, manifested on the Angels that ſinned, is moſt juſt and reaſonable.* For,

1. *Their ſin was exceeding hainous.* The Devils were the firſt that ever ſinned. And God uſes to leave a mark of his indignation on thoſe that are the firſt Tranſgreſſors in any kind. And they ſinned without a Tempter; they ſinned of themſelves: *They left their own Habitation*; left it of themſelves: Their wills were deeply engaged in their ſinning againſt God: and the more of the will there is in any ſin, the more Evil is in it. They ſinned, I ſay, and were not tempted by any one to do it: As for man, when he ſinned, he was tempted, beguiled and deceived by the Devil: And probably *Adam* knew nothing of the Fall of the Angels, but might think when the Devil ſpoke to him, that it was a good Angel, and therefore might be the more eaſily deceived. Man thus ſinning through temptation, was an object of pitty, more than the Devils, that had none to tempt them; alſo the Angels ſinned againſt clear light and knowledge. Their Sin was yet further aggravated, in that God had done more for them, than for any Creature beſides. God had advanced them above all the Creatures in the World: Their ſin therefore was exceeding hainous. Now the leaſt ſin that can be thought of, deſerves Eternal Puniſhment: Therefore God in not ſparing the Angels that ſinned, is juſt and righteous.

2. *The Apostate Angels are become the most wicked Creatures in all the World*: They are set upon mischief: They are called by the name of *Shedim*. Deut. 32. 17. which signifies *Wasters*, or *Destroyers*. Those hateful and rapacious Birds of Hell, are always devouring miserable Creatures. 1 *Pet.* 5. 8. for which cause the Devil has the name of *Abaddon* and *Apollyon* given to him. *Rev.* 9. 11. they are wicked in the highest degree: Therefore are they called *Spiritual Wickednesses*, Ephes. 6. 12. because they are most wicked Spirits, wicked with all manner of wickedness: there is no good in them in the least. It is said of the Devil, *that there is no truth in him*. Joh. 8. 44. There is no goodness in him: he hath not so much of common goodness, so much of the relicks of the Image of God, as the sinful children of men have: and therefore he doth not scruple any manner of wickedness, let it be never so great. There are some very wicked men in the World, that as for some sins, they are afraid of them. Natural Conscience has that power in them, that as for some sins, they seem so atrocious and horrid, as that they are afraid to commit them. But now the Devil doth not stick at any wickedness, let it be never so great and hainous. The greater any sin is, the more pleasing it is to the Devil: He is always sinning himself, and endeavouring to make others sin to the utmost of his power. He is not only a *Tempter*, but *the Tempter*: That is his cursed Trade. Blasphemy is the greatest sin:

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now that the Devil is continually guilty of. It was Satan that made *Jobs* Wife ſay, *Blaſpheme God and dye.* And thoſe ſins which they cannot commit, becauſe of their being ſpiritual natures, yet they ſtir up others to them: ſuch as Drunkenneſs and Uncleanneſs, they ſtir up wicked men to live in ſuch abominations: And all this they do out of deſpight againſt Heaven, becauſe they know that ſuch things do offend and grieve the bleſſed God. Out of their deſperate hatred of the Glorious and Holy God, againſt whom they have ſinned, they do all they can to cauſe His Name to be diſhonoured: and therefore it is that the Devils do hate thoſe moſt, that are moſt like to God, and who above others do Service for His Name, the Evil Angels do in a peculiar manner ſet themſelves againſt, and are filled with all the rage of Hell againſt ſuch as thoſe are. The Devil is full of wrath and rage, but againſt whom? againſt thoſe eſpecially, which *Keep the Commandments of God, and the Teſtimony of Jeſus.* Rev. 12. 17. againſt ſuch is his malice, his wrath and rage in a peculiar manner bent. His malice is greater than his policy, though he is a great Politician. The Devil hath a great wit, he hath wonderful parts, as to underſtanding and memory: yet his malice is greater than his wiſdom. He knows well enough he ſhall get nothing, by ſetting himſelf to do miſchief to thoſe that belong to God: He knows that he ſhall but hurt himſelf, and ſhall receive the great-

er Damnation for it at the laſt day. He knows this, and yet will go on, becauſe his malice is greater than his underſtanding. And the Devil, and ſo all his Evil Angels are come to that height of wickedneſs, that they would not have the Bleſſed God to have a Church in the Earth: They would not have Chriſt to have a Servant in the World. If they could have their wills, the Glorious God ſhould not be worſhiped. They hate that which is good: they hate Prayer, and Preaching, and good Books, that have a tendency to promote the Salvation of the Souls of men. The Devils in a ſpecial manner hate ſuch Books as thoſe are: They hate this bleſſed Bible, more than any Book in the World: They hate the Lords day. Becauſe of their malice againſt Heaven, they tempt the children of men on the Sabbath-day, more than on any day in the week, becauſe they know, that if men ſin on the Sabbath-day, they will then become doubly guilty in the ſight of God. The Devil is the oldeſt Sinner, and the moſt curſed Creature in all the World. It is ſaid, Iſa. 65. 20. *That the Sinner of an Hundred Years ſhall be accurſed.* But then what ſhall the Sinner be, that is more than five thouſand years old? The Devil and and all the Angels that ſinned with him, are Sinners of above five thouſand years old, and will therefore become the moſt accurſed and damned Creatures in the whole univerſe at the Great Day.

We now proceed to the *Uſes* of this Doctrine.

And

And in the *first* place by way of *Information*, or *Instruction* in ſeveral particulars.

Inference 1. *Here we may behold, and let it affect all our hearts, to conſider the wonderful Grace of God towards fallen men, in that God hath ſpared them.* Although he did not ſpare the Angels that ſinned againſt him, he hath ſpared the fallen ſinful children of men, ſpared them from Everlaſting Deſtruction. He has manifeſted more Grace to them then he did to the Angels that ſinned, for whom he did not provide a Saviour. God did not ſend his Son into the World to take the Nature of Angels, and unite that Nature unto his own Sacred Eternal Perſon. *Heb.* 2. 16. *He took not to him the nature of Angels*, it is ſaid, but that of *Abraham*, and ſo of other men. The Scripture does therefore call Redeeming Grace, PHILANTHROPY, or the *Love of God towards man*. Tit. 3. 4. The Bleſſed Angels that never ſinned, are affected with the thought of this, they do admire the Grace of God towards the fallen children of men, and they praiſe his Glorious Name on that account. The Angel ſaid to the Shepherds, *Behold I bring you good tidings of great joy, which ſhall be to all people: for unto you is Born a Saviour, which is Chriſt the Lord.* Luk. 2. 10, 11. *Unto you* (ſays the Angel) to you ſinful children of men, not to Angels that ſinned, but *to you men*. And a multitude of Holy Angels did then praiſe God, ſaying, *Glory to God in the Higheſt, on Earth peace, good will towards men.* Now Chriſt is born,

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that is come to paſs by which God will have glory in the higheſt, men will have peace and the good will of God towards the children of men is and will be manifeſted: This all the hoſts of Heaven that worſhip God continually, are affected with; and ſhall not we who are moſt concerned, have our hearts within us moved with meditations thereon? God did not ſend Angels from Heaven to Preach a Jeſus to the Angels that ſinned, no, he never did ſend any ſuch meſſage from Heaven to them, as unto men he has. Nor did the Lord wait on the Angels that ſinned, to ſee if they would return to him, and repent, and humble themſelves before him as he has waited on men. 1 *Pet.* 3. 20. *The Long-ſuffering of God waited in the dayes of Noah.* And how long doth God wait upon many Sinners? With what patience doth God wait on them, before he caſts them down to Hell; before he ſend them to be where the Angels that ſinned now are. And when the Angels ſinned *but once*, as ſoon as ever they had but once tranſgreſſed, *He ſpared them not.* But now though men have ſinned a million times over, God ſpares them; although they continue ſinning from one year to another, God not only ſpares them out of Hell, but tells them of a Heaven, and ſends his Goſpel to them, to aſſure them, that all their ſins ſhall be pardoned, and their Souls ſaved, if they obey the Goſpel: Here now is wonderful Grace, that we may be aſtoniſhed to conſider of. The Angels that ſinned,

ned, never had one offer of a Chriſt: They never had a *Jeſus* Preached to them as *a Deliverer from the Wrath to come.* God himſelf Preached the Goſpel, and promiſed Salvation to fallen man, on the very day in which he firſt ſinned. *Gen.* 3. 15. What glorious Grace was this!

Inference 2. *We ſee here a glorious evidence of the holineſs and of the juſtice of God.* He is an Holy God, He cannot endure ſin. He will not ſuffer ſinners to be in his ſight. If they be ſinners, tho' they be Angels, if once they become ſinners, out of Gods ſight they muſt go. Such is the Holineſs of Gods nature. *David* being a man after Gods own heart, could ſay, *A Lyar ſhall not dwell in my houſe, nor tarry in my ſight.* Pſal. 101. 7. But Oh! the Holineſs of the bleſſed God, that when the reprobate Angels did once become Lyars, they might not dwell in Gods houſe, nor tarry in his ſight one moment longer. Such is his Holineſs, that he cannot look upon ſin with approbation of it. Hab. 1. 13. *He is of purer eyes, than to behold evil: he cannot look upon iniquity* without deteſtation thereof. 'Tis not only true that he will not, but that he cannot. God can no more approve of ſin, then he can ceaſe to be God. Thus glorious is he in Holineſs And we ſee before our eyes a glorious and dreadful demonſtration of the Juſtice of God, in that he does puniſh ſinners whoever they be. The truth is, He never ſpared any ſin, there was never any ſin committed in the World, nor never

never ſhall be, but God hath puniſhed it, or will puniſh it. As for the Angels that ſinned, they are condemned to eternal fire and flames: not any one of them all can eſcape the ſtroke of Divine Juſtice. And as for reprobate men, although God bears with them a long time, and is pleaſed to exerciſe infinite Patience towards them, yet they will at laſt find, that all their ſins ſhall be puniſhed with a Vengeance, Rom. 9. 22. *What, if God willing to ſhew his wrath, and make his power known, endured with much long ſuffering the Veſſels of wrath fitted to deſtruction.* At laſt Gods wrath, his Juſtice will be made to appear in puniſhing them for all their Tranſgreſſions, Ay, and he will make known his infinite Power at the ſame time. The infinite Power of God is ſeen in making one that hath been a ſinner, capable of enduring ſuch puniſhment. That a poor Creature ſhould be filled with the wrath of God, and yet be capable, or in a poſſibility, to indure it to all eternity, this makes known his power as well as his wrath. Thus doth he ſhew his wrath and make his Power known. And as for the Elect of God, he hath not ſpared their ſins, as appears in that his own Son was not ſpared, when he became a ſurety on their behalf, Rom. 8. 32. *God ſpared not his own Son, but delivered him up for us all.* The Son of God who never ſinned nor could ſin, yet was not ſpared, when he became a Mediator undertaking to anſwer for ſinners. That is the higheſt demonſtration of the Holineſs and Juſtice of God, that

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can be thought of. As ſome Divines have expreſſed it, *If a man would ſee the Juſtice of God ſet forth to the life, let him go to Golgotha*, where Chriſt was crucified, and behold him on the Croſs, and there hear him crying out, when bleeding and dying, *My God, my God, why haſt thou forſaken me?* And if a man would ſee the Juſtice of God ſet forth to the life of it, let him go unto the Garden, where Jeſus Chriſt was in his *Agony*, and let him there behold the Son of God ſweating drops of Blood, becauſe of the wrath of the Father, due for the Sins of men. So that we ſee glorious demonſtrations of the Juſtice and Holineſs of God, and of his infinite hatred of Sin.

Inference. 3. *Sin makes men to become like unto the Apoſtate Angels.* It turns men into Devils. There are wicked men who are Devils incarnate. And therefore ſinners are ſaid to be *the Children of the Devil, and to be of the Devil*, 1 Joh. 3. 8. Namely as Children are of their Father. He is called their Father, Joh. 8. 44. *Ye are of your Father the Devil, and the luſts of your Father ye will do*, ſaith Chriſt: Ye do juſt as the Devil doth, and juſt as the Devil would have you do, and therefore ye are his Children, and he is your father. There are Children in reſpect of *Imitation*: Sinners imitate the Devil: Yea, they have his Image, the very ſame evil nature, the ſame wicked diſpoſition and ſinful inclinations which are in the heart of the Devil, are in their hearts and natures.

tures. Eſpecially, there are ſome ſins that make men exceeding like the Devil, and his Children indeed. As now, that ſin of *Apoſtacy* from good beginnings: The Devil was the firſt Apoſtate. Hence when men have begun to do well, and after that turn from the good ways of God, they make themſelves like the Devil. As for the Fallen Angels, they have left off all Exerciſes of Religion and Piety. There was a time, when the Devil and his Evil Angels did pray and worſhip God; when they did joyn with the Holy Angels in praiſing the great Creator of the World. But they have left praying and praiſing, and forſaken the Company of Holy Angels. Ah! Lord God, are there not ſuch in this Aſſembly this day! are there not ſuch here before the Lord this day, who have manifeſted themſelves to be the Devils Children? There was a time when they would pray, and joyn with others the Fearers of the Lord in ſerving him: but they have forſaken him, they ſerve him not, neither do they pray unto him: And they have forſaken the Communion of thoſe Fearers of the Lord with whom they did once joyn in Religious Exerciſes. This is to be and to do juſt like the Devils: ſuch are his Children, as like him as it is poſſible for Creatures to be out of Hell: So *Hypocrites* and Diſſemblers are like the ſinful Angels. Chriſt ſaid to his Diſciples, *Have not I choſen you twelve, and one of you is a Devil.* Joh. 6. 70. That was *Judas*. Why was *Judas* a *Devil?* but becauſe he was an

Hypocrite,

Hypocrite, one that pretend to that in Religion and Devotion which was never in him; one that did ſeem to be an Angel of light, when he was not ſo; one that did betray Chriſt with a kiſs, pretending to be his friend, when he was treacherous and falſe to him and to his Intereſt. Such men there are in the world, as will out of reſpect to carnal ends and deſigns make pretentions to Religion: They are like the Devil. There is in the Field of Chriſt, (in his Church in the World) not only Wheat but Tares, there are not only ſincere Profeſſors, but Hypocrites. *They are the Children of the Wicked One.* Mat. 13. 38. and all *Lyars* are ſo. The Devil is *a Lyar, and the Father of it*, becauſe he is the Father of them that are ſo. Lyars joyn with the Devil in ſinning, and as they partake with him in ſinning, ſo ſhall they have the Devils puniſhment. What is the Devils puniſhment? It is an excluſion out of Heaven: And what is the puniſhment of all Lyars? They ſhall in no wiſe enter into the Heavenly Jeruſalem. They ſhall be excluded, as the Devil their Father is. What is the Devils puniſhment? It is ſaid, He ſhall be caſt into *the Lake of Fire and Brimſtone.* *Rev.* 20. 10. and the very ſame is ſaid concerning all *Lyars*, that they ſhall have their part in *the Lake that burns with Fire and Brimſtone, which is the Second Death.* Rev. 21. 8.

Inference. 4. *This informs us of the Evil which is in Sinning againſt God.* We ſee what an evil

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ſin is, that it is the worſt of evils, and that which of all evils men have the greateſt cauſe to dread. For it doth provoke God: Therefore it is of all evils the moſt formidable. It was well replied by one of the Antients, when the greateſt Perſon in the Empire ſent him a threatning meſſage, Go (ſaid he) carry back this anſwer, that *I am afraid of nothing, but to ſin againſt God.* Sin is a moſt deſtructive evil to the Creature. No eminency or priviledge can ſave ſinning Creatures from the ſtrokes of Divine Juſtice. It brings remedileſs ruin on thoſe that ſhall become guilty of it. Angels are eminent ones: *If I ſpeak with the tongues of Men and Angels* (ſaith the Apoſtle) intimating, that Angels were of all Creatures the moſt excellent and glorious, and yet when they ſinned, we ſee what became of them, of ſo many of them, as ſinned againſt God. *They are reſerved under darkneſs for the Judgement of the great day.* Then moſt certainly there is no eminency in men, that can ſecure them from the Vengeance of Heaven, if they ſin: no eminency of Power. *Angels* are *greater in power and might* than men are, yet when they ſinned, they muſt go into Everlaſting Chains. It is not any Eminency of Parts and Wiſdom, that can ſave ſinful Creatures from the killing ſtrokes of revenging Juſtice. It was ſaid of the King of *Tyrus, Thou art full of wiſdom, and perfect in beauty: thou haſt been in Eden the Garden of God.* Ezek. 28. 12. For all this he muſt down to the pit. Wilt thou yet ſay before him that

ſlayeth

ſlayeth thee, I am God. *But thou ſhalt be a man and not God, in the hand of him that ſlayeth thee.* The Angels that ſinned before their Fall, were full of wiſdom, and perfect in beauty, and they had been in *Eden* in the Heaven of God. But they are gone down to Hell. Oh! then what an evil is ſin! One ſin hath deſtroyed millions of Angels in one moment: what an Evil is Sin then, do you think? One ſin hath brought Death upon the whole World of Mankind in one day, ſo that all mankind muſt have periſhed to Eternity, if the Son of God himſelf had not ſtept in to ſave them. Rom. 5. 12. *By one man Sin entred into the World, and Death by Sin, and ſo Death paſſed upon all men, for that all have ſinned.* What a fearful poiſon is ſin, that hath poiſoned all mankind in one moment! *Adam* did no ſooner eat the forbidden fruit, but he and all his poſterity were poiſoned to death in that very moment: ſuch an Evil is it. And therefore if men go on ſinning againſt God, it is in vain for them to think they ſhall eſcape the hand of that Juſtice which *hath not ſpared the Angels that ſinned.* Whatever man ſhall go on in his Treſpaſſes, will at laſt find Judgment without Mercy. *He that deſpiſed Moſes's Law, died without mercy, of how much ſorer puniſhment ſuppoſe ye ſhall he be thought worthy, that hath trodden under foot the Son of God.* As for Sinners, eſpecially under the Goſpel, oh what will become of them! as the Apoſtle here ſpeaks, if God ſpared not the Angels that ſinned, *if ſo,*

what then? then (ſaith he) you may be ſure, he will not ſpare men that ſhall ſin, and continue in their ſins, and leaſt of all, men who have had the offer of the Goſpel, and yet have deſpiſed it. Men that have the Word of God Preached to them, and who hear Sermons wherein Chriſt and Salvation by him, is offered to them, and yetfor all that continue in unbelief, they ſin at ſuch a rate, as the Devils never ſinned. Oh! what a Condemnation will they bring upon themſelves? Judgment without Mercy, or any hope of mercy; becauſe they have ſinned againſt the Redeeming Blood and Bowels of Jeſus Chriſt the Son of God, which the Angels that ſinned have not done.

Wherefore let me conclude with *Exhorting* you *to get your Souls clear of the guilt of ſin.* They that deſire to experience the ſparing, pardoning mercy of God, are concerned to get clear of ſin, that God may look on them as without ſin: and who is there, whom this Word of the Lord concerneth not? There is not a man in the whole world whom this Word of the Lord concerneth not, for that all men have ſinned. Indeed, all the Angels have not ſinned; there are innumerable Holy Angels that never ſinned againſt God; but as for men, they have all ſinned. *The Scripture* (God in his Word) *has concluded all under ſin, Gal.* 3. 22. without excepting ſo much as one. *The whole world is become guilty before God:* And therefore all men are concerned to conſider of

this.

this. Know then, that there is a way for men, though not for Angels, to become clear of ſin. If a man ſhall by Faith have the Blood of Chriſt ſprinkled on his Soul, he is clear of ſin: They that have that Blood ſprinkled upon their Souls, are pure from ſin; ay, although they have been guilty of never ſo many, and never ſo great ſins, if the Blood of Chriſt is ſprinkled on them, the Lord looks on them, and deals with them, as if they had never ſinned againſt him: They are then without fault before the Throne of God. Hence *David* prayed, ſaying, *Purge me with hyſop, and I ſhall be whiter than the Snow.* Pſal. 51. 7. *David* had by ſin made himſelf blacker than Hell: ay, but purge me with hyſop, and I ſhall be clean, yea, whiter than the ſnow. He means, let the Blood of Chriſt be ſprinkled upon me, which was typified by the Blood ſprinkled with hyſop, and then all the ſins that my ſoul hath been polluted and made abominable by, ſhall be taken away, and I ſhall become whiter than the Snow it ſelf. When there is true Repentance toward God, and unfeigned Faith in the Lord Jeſus Chriſt, his Blood is ſprinkled on the Soul. You read in the Goſpel of one that had been a notorious infamous Sinner, a vile creature, doubtleſs an Harlot, a Strumpet, whoſe wickedneſs was known all the Town over. *Luk.* 7. 37. This Sinner came to the Lord Jeſus Chriſt, and did *waſh his feet in her tears*: and (ſaith Chriſt) *her Sins that were many, are forgiven.* Now hear the

Goſpel. Oh! that ſinners would conſider of this: What your ſins have been I know not: God knows, and Jeſus Chriſt knows, what ſecret ſins any of you have been guilty of before the Lord, he knows. It may be ſome of you have been guilty of ſecret ſcarlet ſins, of crimſon abominations, that the Heavens would bluſh to hear of. Nevertheleſs, God hath ſent me to Preach the Goſpel to you. I ſay then, Go thy wayes thou ſinful Creature, and by Faith in Prayer fall down before God in Jeſus Chriſt, and with a penitent Soul waſh the Feet of the Lord Jeſus in thy tears: and he will waſh thy Soul in His Blood. Oh! give thy ſelf up to the Lord Jeſus in a perpetual Covenant, Heart, Body and Soul, and all to be his, his only, and his for ever. Accept of him, as he is offered in the Goſpel, and he will accept of thee: And then ſuppoſe thy Sins to have been never ſo many and great, the Lord ſaith unto thee, as unto that great Sinner, and in His Name be it ſpoken to thee, *Thy Faith hath ſaved thee.*

2 JY 61

THE END.

A

Diſquiſition

Concerning

Angelical APPARITIONS,

In Anſwer to a CASE of *Conſcience*, ſhewing that *Dæmons* oft appear like Angels of Light, and what is the beſt and only way to prevent deception by them.

All conſidered, according to the *Scripture*, *Reaſon*, *Experience* and approved *Hiſtory*.

By **Increaſe Mather**, *Præſident of Harvard Colledge.*

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2 Cor. 11. 3. *I fear leſt by any means, as the Serpent beguiled Eve through his Subtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.*

Augurium vanum vani docuere parentes,
Cui credens, dignus decipiatur, erit.

Quos pios vidit diabolus, vanis opinionibus illaqueare ſtudet. Lactantius.

BOSTON.
Printed for *Samuel Phillips*, at the Brick Shop.
1696.

THIS Age has abounded with *Atheists*, not only in Practice but in Opinion. A late Author speaks of many thousands of them in one Kingdom, nay in one City in *Europe*. *Sadduciſm* is a degree of *Atheiſm*, and commonly ends therein. The Learned Dr. *Cudworth* (in his *Intellectual Syſtem*, p. 703.) Obſerves that ſome who object that the Age wherein we live has no *Demoniacks*, or poſſeſſed perſons, *do from thence ſuſpect the whole Goſpel of Fabuloſity or Impoſture.* That there are in this age *Energumens*, late recent Examples amongſt our ſelves, (and more than a few of them) are an awful Conviction. Some are willing to phanſy all to be a ſtrange natural diſeaſe. *Plotinus* relates that one of the *Heterodoxies* of the old *Gnoſticks*, was, that they *ſuppoſed diſeaſes to be Devils*, and that therefore the way to cure them was not by *Phyſick*, but by words and charms. The Opinion of theſe men who call *Devils*, *diſeaſes*, is not unlike that of the *Gnoſticks*. The lamentable objects which our eyes have beheld are ſufficient to Convince the moſt *obdurate Sadduces* in the World, that there are Evil Angels infeſting the Earth. Nor is it to be doubted but that one reaſon why Providence has permitted ſuch things to be done in the midſt of us, is, that ſo men may be left without excuſe for their *Atheiſm*, if they will not believe a future ſtate, or that there is any World beſides

beſides that which is viſible, when ſuch *ſenſible demonſtrations* thereof have been ſet before them.

It is by ſome ſuppoſed that there are *Angelical* as well as *Diabolical* poſſeſſions. The Jewiſh *Rabbis* are of Opinion that the *Prophets* were acted by *Angels*. The divine influx (they ſay) came by their Miniſtry, who ordered and diſpoſed the word in the mouth of the Prophet according to the mind of God. It is a Celebrated ſaying amongſt them, *That every Prophet received his Prophecy by the Miniſtry of an Angel, Moſes only excepted.* So *Maimon* and other of their *Maſters*. They ſuppoſe the Reaſon of that expreſſion in *Judg.*5.23. to be becauſe *Deborah* being a Propheteſs ſpake according to Angelical Inſpiration. They ſay that the difference between a divine and a deceitful dream, is, that the former is by the hand of an Angel, the latter by the hand of an evil Spirit. So do they reconcile, *Numb.* 12.6. with *Zach.*10.2.

We in *New-England* have lately ſeen not only miſerable Creatures Pinched, Burnt, Wounded, Tortured by *Inviſible Agents*, but ſome *Ecſtatical* Perſons, who have ſtrongly imagined that they have been attended with *Cæleſtial Viſitants* revealing ſecret and future things to them which if it ſhould appear to be Diabolical Impoſture, or the effect of an hurt Imagination only, or both, it may (if not timely prevented) be of dangerous Conſequence to themſelves and others ; on which Occaſion,

THE ſeaſonable Queſtion or Caſe of Conſcience which I am deſired to expreſs my Sentiments concerning, is, *Whether Angelical Apparitions may in theſe Dayes be expected; and if ſo, how they may be diſcerned from Satanical Illuſions?*

We ſhall endeavour a ſuccinct Anſwer to the Enquiry propoſed in the *Concluſions* following.

Concluſion I. *Although it muſt be granted, that in the Dayes of the Goſpel, Angelical Apparitions are not ſo frequent as under the Old Teſtament, nevertheleſs; ſome ſuch there have been, and ſtill may be.* What can he ſay that cometh after the King? God has been pleaſed to ſpeak to us in theſe laſt dayes by his Son, who is the Lord of Angels, by whom he has made a ſufficient Revelation of His Will in all matters, which he has thought meet to have us acquainted with. *Heb.* 1. 1. As the New Teſtament Diſpenſation is more ſpiritual, ſo the Miniſtry of Angels is leſs viſible than in former times. There were *ANGELOPHANEIAI*, many *Appearings of Angels*, as alſo a frequency of Miracles, until ſuch time as the *Canon* of Scripture was compleated, and the Goſpel ſufficiently confirmed; but ſince that, both the one and the other are in great meaſure ceaſed, yet not ſo ceaſed as at no time or on no occaſion to make themſelves viſible. That Learned and Worthy Divine, Dr.

Owen

Owen does (according to his wonted manner) n my apprehenſion expreſs himſelf very judiciuſly as to the Queſtion before us, in his Expoſiion on *Heb.* 1. 14. *p.* 148. His words are theſe, *For as many have pretended unto Revelation by Anels, which have been meer deluſions of Satan, or imaginations of their own Brains, ſo to ſay, that God does ot or may not ſend his Angels unto any of his Saints, o communicate his mind unto them as to ſome particuars of their own duty according to his Word, or to new unto them ſomewhat of his own approaching work, ſeems in my judgment to be unwarrantably to limit the Holy One of Iſrael. Howbeit, ſuch things n particular are to be duely weighed with ſobriety & Reverence.* Thus the Judicious Doctor. It is rue, that the World has been impoſed on by ictitious and fabulous Relations concerning the Appearances of Angels. Some Writers have nade themſelves very merry with a comical Sto- y of a Nobleman in *Portugal*, who falling into a melancholly deſpair, phanſied his ſins were unparlonable. To cure him, ſome uſed this Artifice: They privately cauſed the Tiles to be taken off rom the roof of his Houſe, and having clothed man in white, with a Sword in his right, and lighted Torch in his Left-hand, at midnight he ppeared to him, and bade him be chearful, for he was an happy man, and ſo extinguiſhing his Torch departed. The melancholly man overjoyed with the Viſion, raiſed his Houſe, who congratulating his felicity, he from that time grew well,

well, being thus relieved by an *Artificial Angel*. See *Zacut. Luſit. p.* 34. Many pretenders to a converſation with Angels, and to a Spirit or Gift of Propheſy, have been great cheats. Some would have us believe, the *Noſtradamus* (who was Counſeller to three of the Kings of *France*) had *Angelical Apparitions*. There are two Learned men, *viz. Ronſardus*, and *Monlucius*, that have written in his Defence. But others (and not upon ſlight grounds) reckon him an Impoſtor, and with a little alteration of his name, have given him the Elogy of *Monſtradamus*. There was one that made this ingenious Diſtick for him.

Noſtra damus, cum verba damus, nam fallere noſtrum eſt,
Et cum verba damus, nil niſi noſtra damus.

What more frequent in times of Popery then Miracles and *Apparitions of Angils?* The Lives of Saints are filled with fables about theſe things. There were ſome that gained by the Fable, tho many were impoveriſhed thereby. A place in *Cornwall* bears the name of St. *Michael's Mount*, where was a Chappel Erected, becauſe certain Monks affirmed, that *Michael* the Arch-angel did there appear to them. The ſame is pretended by the *French-men* concerning their *Michael's Mount* in *Normandy*. The *Italians* alſo challenge the like *Apparition* to have been in their Hill *Garganus*. See *Cambden's Britannia. p.* 188. Innumerable are the Inſtances of this kind: It would not only fill a Volumn but be loſs of time to rehearſe them. Biſhop *Hall* in his Book of the Inviſible World

Sect.

Sect. 8. has mentioned some of them. The Relations published by *Gregorius Magnus* concerning the Apparitions of Angels to Saints in those times, were either fabulous or satanical illusions. In my opinion, Mr. *Isaac Ambrose* has wronged his Treatise of Angels (which is otherwise a good and useful Book) by quoting so many passages out of him, which may occasion his Readers to think, that the other Historical Narrations in his Book, are of no more credit than those of *Gregories*. These things notwithstanding, we may not run into the other extream, or conclude, that all reports concerning Appearing Angels have no reality of truth in them. *Luther* in his Commentary on *Gen.* 37. and Gen. 40. declares, that he was very much moved and offended *at the infinite multitude of Satanical Illusions, with which the World was horribly deceived for a long time under the Papacy*; and that for his own part he did *constantly pray to God*, that he would not reveal any thing to him by Dreams or Visions, but by his Written Word; and *that He would not send Angels to appear to him*, knowing that when he was meditating on the Scriptures, God and His Holy Angels were near to him, who could instill irradiations on his mind without any visible Apparitions. Yet, he does acknowledge that some may have that which he never did nor desired to experience. *Sint dona sed quæ ego nec curo nec desidero*, says he. And the Truth is, that Authors worthy of Credit have given us an account of very

very remarkable and memorable Inſtances hereabout. The Church of *Smyrna* in an Epiſtle directed to the Church in *Philomilium*, ſay, that it was revealed to *Polycarp* their Paſtor by a Dream, that he ſhould be burnt alive for the Name of Chriſt, that when he came to Dye, he gave thanks to God, not only for honouring him with ſuch a Death, but in that he had been pleaſed before it came to paſs to reveal unto him that he ſhould Dye in that manner. They alſo ſay, that when he was brought before the *Proconſul* to be tryed for hisLife,there was a voice heard from Heaven ſaying, *ISKVE POLUKARPE KAI ANDRIZOU,Polycarp be of good courage,and play the man now.* What could this be other than the voice of an Angel, which the Chriſtians who were Members of that Church ſay that they did themſelves many of them hear it. *v. Euſeb. lib. 4. cap.* 15. The young man that appeared to *Babilas*, when he was tortured with an Engine for ſeveral hours, pouring cold water on him, which did wonderfully refreſh him, (none but himſelf ſeeing the young man) muſt needs be an Angel; The like is reported concerning *Theodorus*, who was put to the torture in the dayes of *Julian* the Apoſtate. What ſhall we think of that which our *Engliſh* Hiſtorines relate concerning K. *Edward* the Confeſſor, that when he was ſick of the ſickdeſs of which he Dyed, after he had remained ſpeechleſs two dayes, lying for a time in a ſlumber, there appeared two perſons ſtanding by him,

him, who proteſted they were Meſſengers of God, declaring that becauſe the Biſhops and other chief Governours in *England* were not the Miniſters of God but of the Devil, the Kingdom ſhould be delivered into the Hands of an Enemy. The K. awaking, ſighed and prayed, ſaying, *Lord Almighty, If this be not an Illuſion, but a true Viſion which I have ſeen, grant me ability to utter it to them who are here preſent, elſe not.* Upon which he was perfectly reſtored to his ſpeech, & told what he had ſeen and heard: The Arch-biſhop made light of it. But when *William* the Conqueror within the ſpace of a year Landed in *England*, and made dreadful work among the *Clergy* of thoſe dayes, it was believed that K. *Edwards* Viſion was not the meer phanſy of a ſick man. Inſtances of this nature of a far later date may be produced. In Queen *Maries* time, Mr. *Robert Samuel*, a faithful Miniſter of Chriſt, was by Bloody *Bonner*, then the Biſhop of *London*, caſt into Priſon, where he endured grievous hardſhips, being allowed but three morſels of Bread and three ſpoonfuls of water in a day, but falling aſleep, one ſeemed to ſtand before him clad in a white Garment, ſaying to him, *Be of good cheer, for after this day thou ſhalt hunger and thirſt no more*, which accordingly came to paſs, for the next day he aſcended to Heaven in a Fiery Chariot. It is related concerning one Mr. *Laremouth*, who was Chaplain to the Lady *Ann* of *Cleve*, that being on account of the Goſpel Committed to Priſon,

he

he heard a voice, ſaying, *Ariſe and go thy way*. To which he gave no heed the firſt time, until he heard the ſame words again, upon which he went to Prayer, half an hour after which he heard the ſame voice again, immediately upon which part of the Priſon Wall fell down, ſo that he went out at the breach, and meeting with a Beggar, changed his coat with him, and coming to the Sea found a Veſſel ready to Sail, by which means he eſcaped the hands of his Perſecutors. In the year 1629. one *Adam Po*, a *Sileſian* in the City of *Sprottavia*, had his nerves and ſinews ſo ſhrunk, that he could make no uſe of his legs, but for half a year together was confined to his Bed. But that morning when the Emperors Commiſſioners came into the City, there appeared by his Bed-ſide, a young man in white cloathing, who bid him put on his Cloaths, and make haſte from the City, becauſe the day was now come to take vengeance of them for their ingratitude. He called for his cloaths, which he had not done for half a year before; found that he was able to dreſs himſelf and to walk, and did that day go on foot eight miles. Of this *Commenius* giveth an account in his Hiſtory of the *Bohemian Prophets*, or pretended Prophets. In *April* 1659. *Samuel Wallis* of *Stamford* in *Lincolnſhire*, having been ſick thirteen years, and given over by the Phyſitians, a perſon having a venerable Countenance came to him on a Lord's Day (he not being able to attend the Publick Worſhip of God,

ſpent

ſpent his time at home as religiouſly as he could) told him the power of God would reſtore him to health and ſtrength again, charging him above all things to fear God and ſerve him: directed him to no other means for his health, beſides the uſe of *Blood wort* and *Red Sage*, ſteeped in ſmall Beer. The report of this famous cure being noiſed abroad, ſeveral Miniſters met at *Stamford* to conſider and conſult about it, and concluded, that it was effected by the Miniſtry of a good Angel. But of this I have given a more large account in my Remarkable Providences p.205. *&c.* There is in Mr. *Glanvils* Collections *p.* 208. *&c.* a Relation like unto theſe two laſt mentioned. No longer ſince then *October* 1676. a woman in *Amſterdam*, whoſe name was *Jeſch Claes*, having been lame fourteen years, one of her Legs being dead, there appeared to her a beautiful youth in white Garments, telling her, her Malady ſhould leave her, and ſhe ſhould be made again to walk. Two dayes after which ſhe heard a voice ſaying, *It is given you to walk.* Immediately upon which ſhe went to the door, her Husband meeting her was affrighted, ſuppoſing he had ſeen a ſpirit; drew back from her, and could not believe that it was his Wife, until his daughter teſtifyed, that is was her Mother, & that ſhe had ſeen her walk before he came in. *Fr. van Helmont* being of a *genius* not apt to believe ſuch things, made enquiry into the truth of this Relation, and found it to be really ſo. *Limbergius* in a Letter to Dr. *More* ſayes, that this

perſon

person was reputed a very good Woman, & that he believed there was no fraud at all in the matter. This Apparition then must needs be either of a good or of an evil Angel. I see no reason to ascribe it to the latter. To proceed. *Amyraldus* relates a remarkable passage concerning the Chancellor of *Navar*, which he had from *Cameron*, who received it from the Chancellers own mouth. He being in a Town belonging to *Bern*, one night as he was a sleep, heard a voice calling him by his name *Calignon*, whereupon awaking, he soon fell asleep again: a little while after, he heard the same voice, calling to him a second time, which made a greater impression on him, yet fell asleep again. The voice awakened him the third time, then advising him to retire speedily out of the Town, saying, that within a few days the Plague would be there and rage dreadfully: He followed the advice given him, whereby himself and Family were delivered; for within few dayes the Plague began, and a great part of the Town was swept away thereby: *Amyrald* concludes that this voce was from a good Angel. A decad of Years are not past, since invisible *Psalmodists* have been heard Singing in the Air, and making most harmonious and ravishing melody there, as has been affirmed by not a few witnesses, of which M. *Jurieu* in his Pastoral Letters has given a well attested account to the World: What ever those voices might be, they put me in mind of the *Targumists* Exposition of *the still voice*, 1 King. 19. 12.

viz.

viz. that it was *the voice of Angels, Praiſing God in a gentle Harmony.* I have elſe-where (in my *Diſcourſe* about *the Prevalency of Prayer*, p. 16, 17.) mentioned a memorable paſſage concerning Mr. *Patrick Simpſon*, an Eminent Miniſter at *Sterling* in *Scotland*, unto whom, after he had ſpent a day alone in Prayer with Faſting, Angels came, and gave him an anſwer concerning the thing which he had all the day been praying about, of which he never ſpoke one word to any one, excepting only to one perſon, who hapned to over-hear ſomething, whom he ſolemnly obteſted, not to ſay ought of it, until after his Death, thus expreſſing himſelf, *What am I duſt and aſhes, that the Holy Miniſtring Spirits ſhould be ſent by the Lord to deliver a Meſſage to me.*

All theſe things conſidered, I conclude, that it is not impoſſible, but that Holy Angels may appear to ſome perſons. And in caſe it ſhould be really ſo, it would be a daring and dangerous boldneſs to entertain them with contempt. We ſhould rather ſay as the Phariſees (who in that had the truth on their ſide) *Act.* 23. 9. *If a Spirit or an Angel has ſpoken to him, let us not fight againſt God.* If this be taken with what follows, our having conceded thus far will do us no harm.

Concluſion II. *Some Circumſtances attending extraordinary Apparitions pretended to be Angelical, have demonſtrated them to be Diabolical, others have rendred them juſtly ſuſpicious.* Let the Appearing Spi-

rits pretend never ſo much to be good Angels; if they ſuggeſt any thing which is contrary to right reaſon, or the light of nature, they are certainly Devils. Hence *Mahomet's* Angel, from whom he pretended to receive his new Religion was a Devil: For in the *Alcoran* there are contradictions, and therefore falſhoods which cannot proceed from a good Spirit: No good Angel ever told a lye. Hence that Spirit which ſhall be once found in a Lye, comes not from Heaven. If he ſhall ſay, ſuch a thing ſhall happen, which yet does not come to paſs at the time prefixed, or that he will do or not do ſuch a thing, and yet ſhall act contrary, or ſhall in any thing falſify, to be ſure that is no good Angel. Or, if it does perſwade to any diſhoneſt thing, it is an Evil Spirit. By this it was manifeſt, that the Spirits which Dr. *Dee* and *Killet* were ſo familiar with, ſuppoſing them to be good Angels, were unclean Devils: for although thoſe Spirits did for a long time pretend to great Sanctity, they did at laſt adviſe to filthy *Nicolaitiſm*. Or, if the ſeeming Angels ſhall endeavour to eſtabliſh any notions in Religion not grounded on the Scripture, they are not from Heaven. This ſheweth, that the Apparitions ſo frequent and ſo much boaſted of amongſt the Papiſts, were in truth Diabolical Illuſions: For the deſign of them was to confirm the notion of Purgatory, the worſhiping of Images, praying for the Dead, and ſuch like Doctrines, which the Scripture condemns: Spirits pretending

tending to be Angels, made way for the groſſeſt Idolatries, by exhorting men unto a ſinful veneration of the Croſs, the Relicks of Martyrs, and the like Superſtitions. Or, if they ſhall ſpeak any thing which is not grave and weighty, it is eaſy to judge what Spirits they are. It is beneath the majeſty of an Angel to ſpeak or do any thing which is trivial, mean, or little. Or, if they ſhall interrupt or divert the perſons unto whom they appear, from a due attendance to the Publick Worſhip of God: Such things as theſe are infallible demonſtrations, that the Appearing Angels are Evil Ones. There are other things which render the caſe very ſuſpicious: To inſtance. If the Apparitions are frequent, and the Spirits that come, uſe familiar converſe, it is much to be feared, that they are not from Heaven, but from Hell. For if we ſearch the Scriptures, we ſhall find, that when Holy Angels appeared, they ſoon delivered the Meſſage which they were ſent about, and then diſappeared, and came no more. The ſame Angel ſeldome came more than two or three times (moſt commonly but once) to the ſame perſon. Twice did the Angel appear to *Manoah's* Wife, *but the Angel of the Lord did no more appear to* Manoah, *and to his Wife.* Judg. 13. 21. When therefore Angels ſhall be daily Viſitants, and continue ſo to be from one week, and from one month to another, the perſons concerned have juſt cauſe to ſuſpect, that they are impoſed on by deceitful *Dæmons*, pretending to be Angels of

light. Where is there an inſtance in all the Bible of a good Angel that became a Familiar to any man or woman? Again, if what the Spirits reveal, does admit of a double & doubtful interpretation, it is a ſign, that they are Spirits of the ſame nature with thoſe that ſpoke in the Oracle at *Delphos* of old. This amongſt other things gave juſt ground to ſuſpect, that the pious young Woman *Chriſtina Poniatovia* (of whom we ſhall have Occaſion to ſpeak more afterwards) was deluded by Satan, when ſhe thought her ſelf favoured with Angelical and Divine Revelations. The Spirit told her, that King *F.* ſhould be exalted, and *F.* be made low. But he would not tell, who was meant by *F.* whether King *Frederic* or *Ferdinand*. What was this better then, *Ajo te Æacidæ Romanos vincere poſſe?* or then, *Ibis, redibis, nunquam, per bella peribis.* Good Angels do not hide themſelves in the dark under ambiguities, but declare their meſſages clearly. If therefore the Spirits that appear under the notion of Angels from Heaven, ſhall leave thoſe that deſire a Reſolution of their doubts from them, juſt as wiſe as they found them, it is much to be doubted that they are deceiving Spirits. Again, *Ecſtaſies* attended with abreptions of mind, give juſt cauſe to ſuſpect the Apparitions and Revelations. The followers of *Montanus*, pretended to propheſy, but when the ſpirit of Propheſy came upon them they would be in *Ecſtaſies*. Now both *Jerom* and *Chryſoſtom* mention that as a ſign of their being no Prophets divinely inſpired. It is (ſays *Chryſoſtom*) the property of a *Diviner* to be *Ecſtatical*, but its otherwiſe with a true Prophet, his underſtanding is awake and his mind in a ſober orderly Temper. No doubt but that ſome of the falſe Prophets amongſt the Jews were impoſed on by *Dæmons*. They thought that they had Angelical or Divine Revelations, 1 *King.* 22. 24. *Jer.* 29. 8. The Hebrew Doctors ſay, it is a profound Queſtion, *How the true Spirit of Propheſy may be certainly known from*

that which is false? Nor do they give any satisfactory Resolution concerning it: only they say, that all Prophesy makes it self known to the Prophet by the strength & vigour of the perception. And that false Prophesy do's proceed from the too great force of the Imaginative power, and the Imbecillity of the rational. The Prophetical Spirit does never alienate the mind, since it seats it self in the rational as well as in the sensitive power. Again, If these *White Angels* appear to Females only, who are the weaker Sex, and more easy to be imposed on, that renders the case yet the more suspicious. It was part of the Devils subtilty in the first Temptation, which he assaulted mankind with, that he began with the Woman; and he hath found such success, as to hold on in the same course. How many Women have been famous in some former dark Ages on account of pretended Angelical Apparitions and Revelations? There was S. *Hildegardis*, with whose Revelations as wise a man as *Bernard* was deceived. There was *Lutgardis*, whose many Apparitions and Revelations are Commemorated by *Surius*. There was *Christina* Sirnamed *Admirabilis*, of whom *Ferrarius* has written. There were St. *Bridget*, *Elizabetha* (a Q. of *Hungary*) *Liduina*, *Catharina*, *Rasonissa*, *Agnes*, *Politiana*, and I know not how many more such, of whose converses with Angels, *Possevinus*, *Sandeus*, *Delrio*, and other such Authors have Published strange things. If ever an Age for Angelical Apparitions shall come, no question but men, and not women only, will be honoured with their Visits, of which I hear little or nothing at present. And this shall bring us to the last particular, which giveth ground of suspicion, that the persons who suppose themselves to be attended with Angelical Apparitions, are only so imaginarily, or imposed on with Diabolical illusions, *viz. if they be diseased Persons.* If they have been lately sick, and the disease wherewith they have been attended, has had any influence on the

brain, that & Satan together will make them phanſy very wonderful matters. Dr. *Caſaubon* in his Treatiſe of *Enthuſiaſme as an effect of nature*, (which Sir *Will. Temple* in his Miſcellanies *p.* 308. is pleaſed to call a *Curious and Uſeful Treatiſe*) has ſome memorable Inſtances to confirm this. *p.* 73. He ſayes that in *September* 1655. there was in the Pariſh where he then dwelt, one *John Carpenter*, who related to him what Viſions and Raptures he had experienced the night before: how he had been carried to hell, and what fearful things he had ſeen there; and alſo to Heaven, and what glorious things he had ſeen there. He was in tranſports of joy, not doubting but that thouſands would be Converted by his Revelations. Nor could he bear it, that any ſhould call his Revelations into queſtion, which he was certain (as he thought) that they were of Divine Inſpiration. But within a while all appeared to be the effect of a natural diſeaſe. That Learned man obſerves that ſome perſons in the World by reaſon of an *Unaccountable Epileptic humour*, have been ſtrangely diſpoſed to *Enthuſiaſtical* raptures & phancies. *Paulus Eberus* (a Lutheran Divine of great fame in *Miſnia*) writes of a Maid in *Friburg*, who had ſtrange Ecſtaſies & Viſions. After her fits ſhe was full of Religious Diſcourſe, ſo that ſhe was generally thought to be inſpired, and her Speeches were Printed under the name of Divine Propheſies & Warnings: but *Eberus* was much againſt the Publication of them, judging her *Ecſtaſies* to be a more gentle kind of *Epilepſy*, & that her pious diſcourſes were a natural effect of her Religious Education, frequent hearing the Word, and having uſed her ſelf to the exerciſes of Godlineſs. *Joh. Coboldus* (a Learned Phyſician giveth an account concerning a Youth in *Alterburg* (a Town in *Germany*) whom his Maſter upon ſome great provocation did with his fiſts beat about his head unmercifully. The Lad fell ſick of an *Epilepſy*, whereof he had diverſe terrible fits, and was twelve dayes ſpeech-

leſs. But then inſtead of them he had *Ecſtaſies*, in which he would continue without ſence or motion for ſome houres. As ſoon as he was out of a fit, he would ſing Hymns (though it was not known that he had learned any) very melodiouſly. When he had left ſinging, and was come to himſelf again, he would with much confidence maintain, that Angels had carried his Soul to Heaven, where he had ſeen things that he could not expreſs. And when he perceived the fit was coming upon him, he would ſay, *Now the Angels are come to carry me away.* Nevertheleſs, not a good Angel, but Satan was in all this. Perſons attended with ſuch fits are many times of a Melancholy temper. And it is wonderful to ſee what power imagination has in them that are diſtempered with Melancholy, in which doubtleſs evil Angels have a great operation, that humour being *Balneum diaboli*, a water which the Devils love to be dabling in. A certain man in this Country fourteen years ago, came to me in great horror & amazement, declaring that as he was walking in the Woods, he heard a voice ſay to him, *Sword, Famine and Peſtilence beginning at* New-England *will make the Earth deſolate.* I laboured to perſwade him, that it was only a phanſy, and that he did not really hear any ſuch words ſpoken: he told me, he was as certain of it, as he was ſure that he was then ſpeaking to me, and that they did at the Time when he heard them, *put him into a Trembling fit*, and that he came to me, becauſe the firſt means of good to his Soul (as he ſaid) was a Sermon which diverſe years before that he had heard me Preach in *Boſton*, & becauſe he thought I would uſe my beſt endeavours to prevent thoſe evils, which it was revealed to him that without Repentance intervening they would ſhortly come to paſs. The man then lived above an hundred Miles from *Boſton*. What is ſince come of him, I know not. But his *Trembling fit* was a ſign of *Satanical Poſſeſſion*. Such perſons amongſt the Gentiles as had a ſpirit of *Diabolical*

Divination, would when the *Dæmon* came upon them, be put into *Shakings & Tremblings*, after the very ſame manner as has been uſual amongſt that ſort of People who of later years have been called *Quakers*, as is well noted by a late Learned writer. v. *Dickinſon de origine oraculor.* Cap. 9. p. 96. Men that are *Cætera ſani*, in all other things well, and as rational as any men in the world, yet in ſome one thing are really diſtracted by reaſon of their being under the power of a Melancholy humour. And what will they not then phanſy? Examples confirming this may be ſeen in *Fienus* his diſcourſe concerning the power of Imagination, & in *Laurentius*, and *Sennertus*, and in *Burton's* Melancholy: ſome of which are related by *Wanley* in his wonders of the little World. *Book* 2. *Chap.* 1. That of the noble *Argive* is an old ſtory mentioned by the Poets,---*fuit haud ignobilis Argis*, who ſtrongly phanſied, that he ſaw *Theatrical delights*: but when by the care of his friends he was cured of his diſeaſe, he complained, that they had wronged him by robbing him of the pleaſure, which he had in that ſweet error of his mind. This man recovered by the helps of Art.

And care of friends, uſed ſadly to complain,
Friends, I'm not Sav'd by this your Love, but ſlain,
Robbed of that ſweet delight I then did find,
In the ſo grateful error of my mind.

But a more tragical and amazing Inſtance to the purpoſe in hand is related by *Acoſta* (*de temporibus noviſſimis, lib.* 2. c. 11.) concerning a very Learned

Learned man in the Kingdom of *Peru*, in his time the Oracle of that part of the World. But a certain *Muliercula* (as *Acosta's* phraſe is) there, pretending to a converſation with Angels who did frequently viſit her, and in her extaſies would inform her of ſome ſecret things relating to this perſon, and told her of great future matters, in which he was to be concerned; he was ſo bewitched as to believe all that ſhe ſaid; and at laſt fancied, that an Angel came to himſelf alſo, of whom he learned whatſoever he deſired. It was revealed to him, that he ſhould be a King and a Pope too; and that the *Apoſtolical See* ſhould be tranſlated to *America*, and that he ſhould be conſtituted *a new Law-giver* to mankind, with other things more inſolent than theſe mentioned, which I forbear to relate, for they would grate upon pious and tender Ears. This man was in all other things ſober and rational: When he was brought upon his Trial, he did plead his cauſe before the Judges with that liberty and eloquence, that was to their and all mens admiration: Only he wondred, that they did not believe his *Revelations*: He was condemned to be burnt to Death. It ſeems the Angel that appeared to him, aſſured him, that when he came to the place intended for his Execution, fire would come down from Heaven, and conſume his Adverſaries, whereby he ſhould be delivered: but he found to his coſt, that lying Apparitions had deceived and ruined him. Whether his Judges would not have done

better

better to have sent him to *Bedlam*, and to have administred *Hellebore* rather than Fire as a more proper Remedy for his *sober distraction*, is not my work at present to dispute. To proceed. It seems *Jerom* had visions of Spirits and sometimes of Angels as he thought. One of which did severely chastize him for his delighting to read *Cicero's* Works: but another Angel interceded for mercy to him considering his youth. Now what can we impute this to, but melancholly, and the distempered imagination of a contemplative man that was always in his cell. The like I suppose concerning a later *Hierom*, viz. *Savanarola*, whom the Papists burnt to Death at *Florence*, in the year 1498. for his freedom and faithfulness in testifying against some of the evils of those times: Several of his Books discover him to be a man of great Learning; and some of them manifest a pious Spirit. *Gesner* saith of his Books *concerning the simplicity of a Christian Life*, that they are worthy to be read of every Christian man. But he has a little Book *of Prophecies and Revelations*, in which there are things vertiginous and fantastical. The same with this may justly be concluded concerning diverse *Modern Prophets*, who were persons piously inclined, but Satan by reason of their Melancholy tempers had a great advantage over them. This is the most favourable construction that we can make of *Drabicius's* being so imposed on by pretended *Revelations*, of which we shall under our next Conclusion speak more. *Zeiglerus* is an other famous

famous Inſtance, who was by ſome cried up for a perſon divinely inſpired. A ſtrange *Impetus* coming upon him at *Frankfort*, he threw down the Emperors Arms, upon which the Magiſtrates of the City ſent him to the Hoſpital, ſuppoſing (as well they might) that he was out of his wits. It was revealed to him that *Rome* would be deſtroyed in the year 1627: That *Frederic* the K. of *Bohemia*, ſhould become a King over thirteen Kingdoms: That the Jews being converted, one of them ſhould be an univerſal Monarch over all the World: That a general Council ſhould meet at *Conſtance*, and continue ſitting twelve years. It was alſo revealed to him, that he ſhould go over into *England*, and as being ſent from God require King *James. I.* to aſſiſt the Proteſtant Churches abroad. In obedience to his divine Miſſion he came into *Holland*, but before he could reach *England*, he heard of K. *James's* death. Yet this *Zeigler* was *Cætera vir probus et non indoctus*, as *Vottius* (in his *Diſput de Prophetia* p. 1080.) does acknowledge, & does therefore aſcribe theſe extravagant Phanſies and Revelations to the power of Melancholy, with ſomething of a crazed intellect. I omit to ſpeak of that Phantaſtical Monk *Campanella*, who in his *Metaphyſics* writes, that the Devil once appeared to him, and held a diſputation with him. And (*de ſenſu rerum & Magia* l. 3. cap 10.) he ſays, that when ever any danger did attend him, he heard a voice in the Air calling to him by his name, which he believed was an Angel, or ſuch

a good *Genius* as did attend *Socrates*. It is a dreadful thing, when men & women are given up to Spiritual Poſſeſſions by evil Angels acting in their minds, and a great mercy to be kept there-from.

Concluſion III. *Men ought to be very cautious of admitting or hearkning unto pretended Angelical Revelations.* We have an awful inſtance in the Scripture, of a good man, and a Miniſter of God alſo, who was drawn into a ſnare to the Looſing of his Life by hearkening to, and being deluded by pretended Angelical Revelations. 2 *King.* 13 18, 21, 22. If the circumſtances attending them do not at preſent manifeſt of what nature they are, we ought to wait, until God and time ſhall make a diſcovery. Yea, though the perſons concerned in them ſhould be of pious inclinations, and the meſſages brought to them ſhould ſeem to be from Heaven, it is a duty rather to ſuſpend a Judgment in the caſe, than to give any credit thereunto. And this for ſeveral reaſons.

1. *Becauſe the Written Word of God is ſufficient to direct us in all caſes.* If we do but rightly underſtand what is contained therein, we know enough. *The man of God may be perfect and throughly furniſhed to all good works by the Scripture.* 2 Tim. 3. 17. It was for this reaſon that *Luther* never deſired Viſions or Angelical Apparitions. *Pactus ſum cum domino, ne vel viſiones, vel etiam Angelos mihi mittat. Contentus ſum hoc dono, quòd habeo ſcripturam ſanctam, quæ abunde docet et ſuppeditat omnia quæ ſunt neceſſaria, cum ad hanc tum ad futuram vitam.* Thus He. Not to be ſatisfied with Scripture-Revelation, is curioſity and inquiſitiveneſs juſtly to be condemned. *Tertullian* ſaid well, *nobis curioſitate opus non eſt poſt Chriſtum Jeſum, nec inquiſitione poſt Evangelium. Adver. Hæres.* cap. 4. He has therefore not without cauſe been blamed by ſome for his too much minding the Raptures and Revelations

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of an *Ecstatical* person in the Congregation where he was Teacher. When persons once begin to listen to any thing, as a ground of their Faith, besides the Scriptures, they know not where they shall stop. The blessed God does permit Satan thus to tempt men, that so an occasion of stumbling may be cast before some: & that so he may try the fidelity and sincerity of others, whether they will indeed cleave unto him, according to the Revelation, which he has made of his will by the written Word: Therefore does he suffer Dreamers of Dreams, and pretended Prophets to come amongst them. *Deut.* 13. 3. Had men no Scriptures to go unto, their listning after Visions and Voices would be more excusable.

2. *Since Satan may transform himself into an Angel of Light, men cannot always at first discern of what nature the Spirit or Apparition is.* The Schoolmen (though fond enough of Apparitions) yet acknowledge that an Evil Spirit cannot always be discerned to be such an one. So *Thom. Aquinas* who has had the name of *Doctor Angelicus* given to him. In 22. q. 95. Art. 3. Hence if persons who think they are visited by Angels, be not very careful and cautious whom they willingly entertain, they will have woful communion with evil, when they think that they are conversing with good Angels. *Cornel a Lapide* in 2 *Cor.* 11. 14. mentions one unto whom Satan shewed himself pretending to be Christ: The poor deceived man thereupon adored him: Thus did he worship Satan, thinking he had worshipped Christ. And thus were many of the old *Eremites* miserably deceived. Hypocrites may be so like unto the Children of God as no man shall be able to distinguish them. So may Evil Angels so transform themselves, as that no person not endowed with the extraordinary *Gift of discerning Spirits*, shall at first know them to be such. *Balduinus* in his Cases of Conscience (p. 534.) has these words, *Cum Diabolus*

Diabolus ſe transformare poteſt in Angelum lucis, nemo per omnia certus eſſe poteſt, an bonus an malus Angelus ipſi apparuerit. *Voetius* (in diſput. *de probatione ſpirituum p.* 1123) has theſe words, *Apparitiones fictæ aut Diabolicæ aut phantaſticæ, non ſemper nec per quos-vis per certa et ordinaria ſigna dignoſcuntur*: and *p.* 1180. *Certa et indubitata ſigna aſſignari non poſſunt quibus apparentes vel revelantes ſpiritus ſemper aut ordinario diſcernuntur, qui et quales ſint* There have ſometimes been ſtrange intimations from the Inviſible World, which whether they were from good or evil Angels, Wiſe and Learned men have not been able to determine. I find a very odd paſſage related by a good Author. 'There was (ſaith he) a Country-man of *Burgundy*, that in his ſleep heard a certain verſe repeated out of *Homer*, which though he could not underſtand, he remembred very well, he therefore applied himſelf to a Learned man ſtill living, who told him that what he recited was a verſe in *Homer*, ſignifying that his Houſe would ſhortly fall, which thing came to paſs accordingly. Now 'tis diſputed what ſort of Angel this was. It is beneath a good Angel to come with a verſe out of *Homer*. And what ſhould make an Evil Angel give a kind warning to a poor Country-man.

3. *Many have been miſerably impoſed on by deceitful Dæmons, pretending to be good Angels.* Thus it has been with not a few heterodox perſons as a Judgment of God upon them for their Errors: Strong Deluſions have bin ſent upon them. 2 *Theſ.* 2. 11. The *Montaniſts* and other primitive Hereticks were high pretenders to rare communion with Spirits; and no doubt but that many of them did really think that Angels had appeared to them, when it was all Diabolical Illuſion. See *Euſebius* Hiſt. *l* 5. *cap.* 15. When *Monkery* and *Popery* crept into the World, Angels of Darkneſs clothed like Angels of Light were the cauſe of that miſery to the World. Since the

the Reformation the Devil has play'd the old game over again. *Balduinus* ſpeaks of them in his time, who from the viſions and conferences which they had with Angels, predicted mutations and everſions of ſeveral States and Kingdoms, and that the deſtruction of Antichriſt, and the *ſeculum ſpiritus ſancti* was then at hand. How ſome in the former Century, who went under the name of *Anabaptiſts*, have been after the like manner impoſed on, *Hornbeck*, *Spanheimius*, and *Cloppenburgius* have given accounts large enough. But it is awful to conſider that perſons truly pious have been thus deceived by the old Serpent. He that crept into Paradiſe, will creep into Churches. *Tertullian* in his Book *De Anima* (*p. mihi.* 265) which was written before his lapſe into *Montaniſm*, relates, "That there was in the Church unto which "he did officiate, a *Soror*, who had the Gift of Revelati-"ons; That in the Church whilſt they were ſolemniz-"ing the Worſhip of God, ſhe would be in Extaſies, *et* "*converſatur cum Angelis*, ſhe had conferences with An-"gels. After the Publick Worſhip was over, and the "Congregation diſmiſſed, ſhe would declare to *Tertullian* "and the other Officers of the Church what ſhe had "ſeen and heard; who kept an account of what ſhe "declared, that ſo they might obſerve whether the things "were true or no. But thus not only a Member, but the Paſtor and Officers of the Church ſuffered themſelves to be impoſed on by pretended Angels. *Junius* his note on this paſſage in *Tertullian* is, *Inepta revelatio*; *phantaſma laborantis melancholiæ, non indita a cœlis revelatio.* It is reported concerning *Gertrude*, who was accounted a very religious woman, that ſhe was frequently viſited with Angels, who uſed to appear to her in a glorious form, and would predict future things, and reveal ſome matters that were ſecret. Nevertheleſs, theſe Viſitants were (as *Ceſarius* has noted) Devils transforming themſelves

ſelves into Angels of Light But I have not met with any Examples more aſtoniſhing than ſome that have hapned in our dayes. I pretermit the Revelations which ſome amongſt the perſecuted Proteſtants in *France* have lately been attended with, becauſe I do not underſtand what thoſe things are come to, ſo that whether they are *Angelical* or *Diabolical, ſub judice lis eſt*, is as yet undetermined. Nevertheleſs, there are ſeveral things which make me ſuſpect that the *French* Prophets are impoſed on. *e. g.* Their Propheſying that the K. of *England*, & the K. of *France* ſhall come to an agreement, and that the *French* K. ſhall be converted; their having ſad looks Faſting four or five dayes before they Propheſy: Their being in Torments until the Sinners by them impeached come to them. Their feeling ſomething come from their feet to their throat before the fit takes them. One of them had his Leg broke by the Spirit which acted him, of which he felt nothing, till out of his fit. Theſe things ſeem not to be the work of Holy Angels: Time will diſcover what they are. But amongſt them of the Reformed and Perſecuted Religion in *Bohemia* and *Germany*, there have lately been no leſs than ſixteen perſons who have had *Viſions* and *Revelations*. See the *General Table of Europe*. p. 205, 206. I ſhall here take notice of only two of them who have made a great noiſe in the World, and of whom *Commenius* has publiſhed a large and true account. One is *Nicholas Drabicius*, a Proteſtant Miniſter of *Moravia*. *Commenius* did at firſt ſuſpect, that *Drabicius*'s Viſions were either feigned or imaginary, and did with much ſeverity reprove him: Yet afterwards that very learned and pious man inclined to think, that *Drabicius* his Spirits were good Angels. And the only wiſe God ſaw meet in his Holy Providence to ſuffer ſuch things to happen as did both harden *Drabicius* in his Errors, and occaſion others to give credit to

him.

him. For *Felinus* the Paſtor of the Church of Exiles in *Puchow* wrote a Book, endeavouring to prove that the Viſions of *Drabicius* were an *Ignis fatuus*, no better than Satanical Deluſions, and that therefore the Proteſtant Churches ſhould be careful how they gave any heed to them. Hereupon *Drabicius* had a Revelation, that that Paſtor ſhould ſpeedily dye. Now this ſign came to paſs; that Paſtor dyed ſuddenly, and ſo did one *Effron*, *Sapor*, and other of his Adverſaries, and afterwards *Paul Laurin* a Miniſter that was young in years, and of a ſtrong conſtitution of Body, which induced many to believe, that *Drabicius* was a real Prophet. Tho' had they conſidered *Deut.* 13. 1, 2. they would not have taken ſuch accidents for an infallible demonſtration of a Prophet ſent from God. *Veterinus*, another of the Reformed Paſtors was much diſſatisfyed about *Drabicius*'s Viſions, as *Felinus* had been: Nor did any Judgment overtake him, notwithſtanding he perſiſted in his oppoſition to them. It was therefore thought neceſſary, that *Drabicius* ſhould by an *Oath and Execration* clear himſelf from all ſuſpicion of forgery in his pretended Revelations, which he did readily comply with, ſaying, there was no need for him to deliberate about it. The Oath was moſt ſolemnly adminiſtred to him, in the preſence of nine or ten Miniſters, of whom *Veterinus* was one. Conſidering how fearfully he did in that Oath imprecate himſelf, they trembled, and ſome of them wept when the Oath was adminiſtred to him: And ſo did he himſelf, when he came to that paſſage in the Oath, wherein there is an imprecation againſt his Adverſaries; but as to the Execrations on himſelf in caſe he had feigned any thing, he did pronounce them with a chearful countenance. Looking forth at the Window which was at that time open, he ſaid, *Do you not ſee, Friends, Do you not ſee!* They being aſtoniſhed, did not then ask him what he ſaw, but afterwards he

told one of the Miniſters that enquired of him concerning it, that *He ſaw Angels.* It would be too uncharitable for us to think, that *Drabicius* who ſuffered Perſecution for the Goſpels ſake, and who was eſteemed a pious well-meaning man, did counterfeit Viſions and Revelations. And yet it is now evident, that he was deceived, and that he did very ſinfully give way to *Satanical Illuſions*, ſuppoſing them to be Divine Revelations. He declared that he was commanded to publiſh his Revelations *to all the Nations on the Earth, as the laſt will of God*, which is contrary to *Rev.* 22. 18, 19 ſome of the things which were revealed to him, were lies which never were, nor ever will be true. Yet he proteſted and ſwore, that although Angels appeared to him, his Revelations were from Chriſt Himſelf, who once ſhewed his hand pierced through with a nail, and made him to ſee both the Torments of the Damned in Hell, and the Joyes of the Elect in Heaven. He promiſed great Victories to Prince *Ragotzi*, and would have had the Princeſs been at the charges of Printing ſome Books which he pretended a Command from Heaven that it ſhould be done. But when his demands were not complied with, the mother with the father, the Son and the Uncle in that great Family being all taken away by death, he ſaid the reaſon thereof was, becauſe they had not complied with what he (as being ſent from God) required them to do. Theſe things are to be ſeen in his Proteſtation and Prayer written *July* 5. 1664. Twenty years before that, *viz. April* 12. 1644. it was revealed to him that the Lord was about to do to the Houſe of *Auſtria*, as he did to the Houſe of *Ahab*, and to his Counſellers and Prophets as *Elias* did to the *Baalites*. That the tenth Emperour of the Houſe of *Auſtria* ſhould be the laſt, whereas the preſent *Leopoldus* who has been Reigning above thirty years, is the eleventh. It was alſo revealed to him, that *Lewis* 14. the preſent King of *France* ſhould be Emperour of

Germany, and that the Perſecuted Proteſtants of *Bohemia*, and *Moravia* ſhould by him be delivered Concerning himſelf, the Spirit revealed to him, that he ſhould be recalled out of his Baniſhment, and that he ſhould not dye until he had ſeen the Glory of God ſpread upon all the Nations of the Earth. In reading the Narrative emitted by *Commenius* relating to this *Drabicius*, I could not but take notice of one vanity in him, which I am unwilling to paſs by without a Remark, *viz.* that he would ſnatch up the Bible, reſolving that the firſt place which he light upon, ſhould be the anſwer to his doubt. Thus to make a *Fortune-Book* of the Bleſſed Bible, is a very unwarrantable Cuſtome, however practiſed by many. It is indeed a paganiſh cuſtome: The Heathen did in that way uſe Divinations. When *Septimius Severus* was in doubt concerning his obtaining the Empire, he would know his Fortune by trying what verſe in *Virgil* he ſhould firſt light upon, which hapned to be that in *Ænead.* 6. *Tu regere imperio populos Romane memento.* Such perſons imitate that ſort of Witchcraft which of old was known by the name of *Sortilegium*, more than becomes Chriſtians to do. But this is a parentheſis. To proceed. *Ex non eventu cognoſcitur non propheta.* The Event not anſwering the predictions, is an indubitable ſign, that they were not of a Divine Inſpiration. *Deut.* 18. 21. *Iſa.* 44. 26. *Jer.* 28. 9. Nor may the unhappy end of this poor man be reflected on without trembling at the awful Judgments of God which are a great deep. In the Oath of Execration which he ſubmitted unto, are theſe words, *I N. B. agrieved with the ſuſpicion of ſome, as if I did utter in the Name of God words not commanded from God, but raſhly deviſed by my ſelf*, &c. *If this iniquity be found in my hands, let the Enemy purſue my Soul, and overtake it, and tread down my life in the Earth, and bring my glory into the duſt. If my heart has declined from God, and the words of his*

Law to a ſtrange voice, that my mouth ſhould arrogantly ſpeak in the name of God, the words of him that is not God, and my hands ſhould write my own Imaginations, let the Lord give me for a curſe and an execration in the midſt of my people, making my tongue to rot in my mouth, and my hand to gangreene and periſh in my Body. Now the end which this well-meaning man, deluded by viſions and voices came unto at laſt, was very tragical. For his Enemies the *Jeſuites* did purſue his ſoul and overtake it, & being charged with Treaſon againſt the Imperial Majeſty, becauſe his viſions animated the *French* againſt *Germany*, his Life was taken from him, but firſt that hand which had written thoſe Propheſies, was cut off, & that tongue which had uttered them, was cut out of his head. A warning to all perſons hereafter to take heed, how they believe Viſions and Apparitions. I ſhall mention but one Inſtance more here, which likewiſe happened in our dayes. There was *Chriſtina Poniatovia*, ſhe was the pious Daughter of a pious Miniſter, who was of a noble Family in *Pruſſia*. This her Father was a learned and judicious Divine, and a great oppoſer of Revelations and Viſions, who when he underſtood, that his Daughter pretended to them, he did with great ſolemnity and ſeverity, lay obteſtations on her, that ſhe ſhould not regard them. Nevertheleſs, he himſelf did at laſt think, that they were Angelical and Divine. Thoſe ſuper-eminent Divines, *Vedelius* and *Diodat*, and other learned men in *Geneva* had a favourable opinion of them. *Commenius* who was her Tutor and Spiritual Father, has related ſuch things of her as are marvellous and unaccountable. Once when an aged Miniſter came to viſit and comfort her being ſick, as ſoon as he was gone, ſhe ſaid to her Tutor, *That good old man little thinks that he muſt be the firſt of all the Paſtors that ſhall go into the Eternal Country.* Her Tutor asked her, how ſhe knew that. To whom ſhe replied,

replied, *I was with the Lord, and I saw the Pastors that live here coming one after another, of whom he was the first.* She likewise told him, that she saw *Stadius* who was a young and a strong healthy man, come after him: And that because she did not see *Commenius* with them, she asked the reason. It was told her, that God had work for him to do on the Earth, and therefore he must not go to Heaven as yet These things happened accordingly. That Pastor dyed first, and then the rest; and *Stadius* when he was but in the fortieth year of his Age. But *Commenius* lived above fourty years after. An Angel appeared to her, and told her she should speedily dy of an *Apoplexy*: She was that night smitten with that disease. She made her will, and took her leave of all her friends: was for some time thought to be really dead: there was no breath perceived in her, but she was grown quite cold her hands & feet were become stiff like a dead persons; All persons went out of the Room, leaving only two. Nurses to lay her out: But on a sudden she rose up in her bed, and called for her Clothes, and was in such perfect health as before she had not been in, her lame hand & foot being made whole & perfect, to the astonishment of all about her. The account which she her self giveth of this matter, is, that on the day before, there was a knocking or striking on the Table, first one stroke, and after that five, whence she concluded, that the next day she should dye at five a Clock in the afternoon: That she heard a voice saying, *Come, come, come.* When that evening came, her sight & speech failed, and (says she) *I felt my self go forth with my Spirit, and be carried into heaven, where surrounded with a great shining, I saw an huge company clothed in white: And the Lord stepping forth took me in his embrace.* She addeth, that the Lord told her, she should return again, and behold his goodness in the land of the living, that her disease should leave her. She

then desired to know how many the dayes of her life should be. But that the Lord told her, that should be hid from her, commanding her to live righteously, & that He would no more visit her as formerly. Whereupon she worshipped him, and was restored to Life, & to full vigor, health, and strength in that very moment. This surely is a strange Relation; yet reported as credible, by as grave & learned a man as *Commenius*, who was an eye and ear witness of these things; Now I must confess, I am not easy to believe, that *Christinas* death or her Ascension into Heaven was *real*, but that they were both *Phantastical*. Nor do I know any cogent reason, why the Visions of one diseased with an *Apoplexy* should be thought to be of greater weight then the Visions of one diseased with a Fever or Calenture. *Voetius* (de *Prophetia* p. 1080, 1081) concludes that her Visions could not be Divine, because of some jocose passages attending some of them, trivial matters, and things inexplicable as to others of them. Besides, although what she did predict as to her self, usually hapned, her Revelations as to the publick and great concerns of the Church & World were never fulfilled, but the contrary. Our Lord said to his Disciples, *You know not what manner of Spirit you are of.* Luk. 9. 55. Persons truly pious may think they are acted by a good, when it is by an evil Spirit. When they have Visions, they know not what manner of spirit it is that does appear to them For which reason they ought to be very cautious and careful, how they hearken to them, least haply they be deceived as *Eve* was, when she conversed with the Devil in the Serpent, whom probably (as Dr. *Lightfoot*, and others have observed) she took to be a good Angel, and was thence the more easily seduced into Error.

4. *All those TEKMERIA or signs to judge by, which are found in the Writings of some Learned men, are fallible.*

There

There are many things mentioned by *Carthuſianus*, *Gerſon*, *Tyræus*, *Malderus*, & others, by which they ſuppoſe that Angelical Apparitions may be diſcerned from thoſe that are Diabolical. But I have met with no marks to judge by, either in them or in any other Authors, that are infallible. To inſtance here in ſome particulars.

1. Some ſay, That the Devil cannot appear without ſome deformity or other. That as he could not appear in the ſhape of a man before man had ſinned, and therefore came to our Firſt Parents in the ſhape of a Serpent; ſo now though he can put on *Humane Shape*, yet that it muſt be with ſome defect or other, a cloven foot, an ugly countenance, or the like. See Mr. *Mede's* Works. fol. 282. *Pſellus* ſuppoſeth not only that Angels have aiery or fiery Bodies ſo ſubtile as that they are to us inviſible (of which opinion were many of the Ancients) but moreover, that the Angelical Body ſends forth rayes and *ſplendors* which would dazle mortal eyes, but that the Body of an Evil Angel is obſcure and ſqualid. But the notion of Evil Angels always appearing with ſome deformity in their ſhape is a *vulgar error* contrary to the Scripture, which ſays expreſly, that Satan can transform himſelf into an Angel of light. 2 *Cor.* 11.14. That he can appear like a venerable *Samuel*, who was an honourable man of God. 1 *Sam.* 9.6. & 28.12. We may gather from the 13. *Verſe* of that Chapter, that the Devil ſeemed both to the Witch of *Endor* & to Saul, to be a perſon clothed

with a Divine Majesty & Brightness: he appeared like *Elohim*. This opinion has been often confuted by experience. What were those *Nymphes* that the Gentiles of old were deceived with, but Devils appearing in a beautiful form? Do not Ecclesiastical Writers tell us of his appearing to *Anatolius*, and to St. *Martin* in most glorious array? That instance of Mr. *Edwards* a Mr. of Art of *Trin Colledge* in *Cambridge* is remarkable. He had been a Magician & a Conjurer: But God gave him repentance, and after he was reclaimed from the error of his way, he declared that the *Dæmon* whom he had been wont to converse with, always appeared to him in the form of a man of good fashion: nor did he ever require or propose the making of any Covenant with him. See *Glanvils* Philosophical Considerations *p.* 42.

2. It has been said, that Good Angels are terrible at their first appearance, but not at their departure, whenas evil Angels do not appear frightfully at first but at last. This is no infallible rule to judge by; nor does it agree with the Scripture. When three Angels appeared to *Abraham*, & two came to *Lot*, they were not at first terrifyed with the sight of them. *Gen.*18. 3. & 19.1,2. The Angel that visited *Manoah* and his Wife, was not at his first appearance terrible, but at his departure he was dreadful to them. *Judg.*13.22. The Devils first appearance to *Saul* as well as his last was amazing to him. The Scripture calls the Devil by the name of *Sejir*, whence the name of *Satyr* seems

ſeems to be derived. *Lev.* 17.7. *Iſa.* 13.21. becauſe *Dæmons* have oft appeared to men in that horrid ſhape. The Hebrew word which is tranſlated *Satyr* the Seventy Greek interpreters expreſs by *Daimonia*, i. e. Devils: the word in its original ſignification notes ſuch an horror as does make the hair of a mans head to ſtand upright. For the moſt part there is an horror attending Diabolical Apparitions: but it is not alwayes ſo.

3. Some have thought, that the Apparition of a good Angel leaveth no room for doubting. That perſons viſited by holy Angels cannot poſſibly have any heſitation in their minds, whether they are ſuch or no. But this alſo is a miſtake. Men may converſe with Angels, & yet not be aware of it. *Heb.* 13. 2. Neither *Abraham*, nor *Lot*, nor *Gideon*, nor *Manoah's* Wife, nor he himſelf did at firſt know that the perſons who came and diſcourſed with them, were Angels *Judg.* 13.16. When the Angel *Gabriel* came to the Mother of our Lord, ſhe was at firſt at a loſs about what was ſpoken to her: *She was troubled at his ſaying, & caſt in her mind, what manner of Salutation this ſhould be.* Luk. 1.29. As for the holy Prophets, they it is true neither did nor could doubt whether they were divinely inſpired. For that Divine light which was implanted in their underſtandings, did ſhine with that power as made them certain that God ſpoke to them. There was an *IDIOTES ARRETOS*, an *inexpreſſible peculiarity* in them. No man that was a ſubject of that Irradiation, could be ignorant of it: nor could any perſons

persons be deceived besides such as had it not; which is more than can be affirmed of all Visions or Apparitions of Angels.

4. No infallible Judgment can be made by the words which they speak, or the counsel which they give, whether the appearing Spirits are good or evil Angels. *Jacobus Vitriacus* speaks of one who was frequently visited in his sleep by a *Dæmon*, that did reprehend him for some of his faults, and also excite him to acts of piety & devotion: but the *Dæmon* used this fraud with a design to instill some povsonous notions into his mind. *Delrio* writes of a Monk unto whom the Devil appeared in the likeness of St. *Paul*, exhorting him to read the Scriptures. The *Dæmon* that acted *Robert Churchman* (a deluded *Quaker* at *Balsham* in Cambridgeshire, whom the Lord was graciously pleased to Convert from the error of his way) told him, that the Doctrine of the *Trinity* was true, and that God had an Elect People; that those whom the Father had Elected, the Son had Redeemed, and whom Christ Redeems, the holy Spirit Sanctifies; and directed him to go to a Minister for further Instruction. Have not cursed Magicians pretended, that the Cælestial Spirits would communicate their secrets to none but Sanctified ones? That men who would have a familiar conversation with those Spirits to reveal secrets to them, must be careful to keep themselves from enormous sins, and pray daily to the most High, v. *Boissard de secretis Magiæ* Cap. 1. p. 30. We read in the Scripture of Magicians,

gicians, who have adviſed ſuch as come to them, o give glory to God, and to beware of hardning heir hearts as *Pharaoh* did. 1 *Sam.*6.5,6. How long did the *Dæmon*, which appeared to Dr. *Dee* & *Kelley* continue to give them good counſil in many hings, before they adviſed them to that which was pparently wicked & vile? *Carthuſianus* does great- y miſtake, when he ſuppoſeth, that thoſe Revela- ions muſt needs be Divine, which incite men to devotion and ſpirituality. The Devil has often taken that courſe, that ſo he might the more effe- tually deceive. *Fallit diabolus ſuadendo bonum, propter majus malum inde oriturum.* That ſo he may in- ſinuate himſelf into thoſe whom he cannot other- wiſe prevail with, he will exhort them unto acts of Piety & Charity. There are ſome that will give no credit unto what *Bodinus* writes, becauſe they ſay he was a Papiſt. Yet others ſay of him, that he was *olim Proteſtantium doctrinæ addictus, nec ab ea multum unquam poſtea alienus.* v. *Thuan. Hiſt. Tom.*4.*l.*94. He was ſuch an other Papiſt as *Eraſmus* was, whom the Papiſts are wont to picture hang- ing between heaven & hell. Papiſts have accuſed *Bodinus* for an Heretick, becauſe he makes an ho- nourable mention of *Luther*, *Calvin*, & *Melancthon*. v. *Poſſevin. Bibliothec. ſel. l.* 16.*c.* 9. He was an ingenu- ous & judicious writer: Now in his *Dæmonomania*, there are ſtrange inſtances recorded which confirm what we aſſert. *Remigius* alſo ſpeaks of a young man whoſe name was *Theodore Maillet* unto whom a *Dæmon* appearing, exhorted him not only to abſtain from

from drunkenness, uncleanness, theft, and the like evils, but to be constant in his attendance on the Publick worship of God, to be very charitable to the poor, and to be frequent in fasting. Would not any man have taken this counseller for a good Angel? Let me here take notice of another Example which many still alive do remember. In the Island of *Feroe* which are subject to the King of *Denmark*, there was in the year 1667. a young man whose name is *Jacob Olufsson*: he on *January 7th.* in that year, was afflicted with a disease that made him keep within doors a fortnight: on *January 20th.* being Lords day, there appeared to him one in shining garments, and made the room where he was, full of splendor. He gave a kind Salutation to the young man, asking him about his pain, and then stroking him with his hand, the young man was presently healed. This shining Spirit used those words to him, *Be thou whole and sin no more.* He exhorted him to pray three times every day, and that he should admonish the people where he lived, that they should pray also, and that they should leave off their Cursing & Swearing, & desist from all other sins, that so the anger of God may be appeased: So did the Spirit depart from him. But five dayes after he appeared again, and did then sing the 23. *Psalm.* The young man had a strong impulse on his Spirit to go abroad, where he saw in the Southwest the heavens opened, & one coming down thence, who at length came & stood by him, habited like a Minister, & told him he should

not

not at all doubt, but that he came from God. The next Lords-day, being *January* 27, the glittering ſpirit appeared to him the third time, asking whether he had performed, what he was commanded. He ſaid, *Yes*, he had. But this Spirit replied, *You have not done it ſo earneſtly as ought to have been.* He appeared ſeveral times after this. But at his third appearing, he told the young man that they muſt change the day of their keeping the Sabbath, from the firſt day to the laſt day of the week, withal adding, that whereas there had been on Saturday two Suns ſeen in the Heavens, that was ſent as a ſign that *Saturday* ſhould be kept as an *Holy Day.* The news of theſe Apparitions became publick all the Country over, and many ignorant people (notwithſtanding they were Proteſtants) put great faith in them, eſpecially as to that of the new Holy-day. But the Miniſters charging their people to adhere to the infallible Word of God, and not to regard viſions, in a while all vaniſhed, and every one was ſatisfied, that this *Shining Spirit* was no other than a *White Devil.* The account of this matter was publiſhed by *Lucas Jacobſon* Provoſt of the Churches in thoſe Iſlands. Alſo *R. B.* has inſerted it in his Book, Entituled, *The Kingdom of Darkneſs*, p. 111. &c. It is moreover certain, that Evil Angels may pretend a great kindneſs for thoſe who are the faithful and eminent Servants of God, that ſo they may either draw them into the ſnares of temptation, or bring a blaſt on their reputation. There was a Maid poſſeſſed with a Spirit, which would diſcover hidden things, and yet this Spirit did cry up the moſt Eminent Miniſters in the World, as the true Servants of God. He ſaid concerning *Paul* & *Silas*, *Theſe men are the Servants of the moſt high God, which ſhew unto us the way of Salvation.* Act. 16. 17. Some have thought, that Evil Spirits cannot exalt Chriſt. It is true, that the Bleſſed Name of Jeſus is hateful

hateful and dreadful to them. Nevertheless, t
serve a design of their own, they will extol him
Some Authors write of those who having had familiar
Spirits, would speak highly of Christ, whenas thereby
they intended him whom they had devoted themselve
unto, who (not without the highest Blasphemy) called
himself Christ, and would be worshipped above all tha
is called God. We know from the sacred and infallible
Oracle, that a man who was possessed with many unclean
Spirits, when the Master-devil in him beheld Christ, h
fell down before him, & said, *Jesus thou Son of God mos
high, I beseech thee torment me not.* Luk. 8 28. Another o
them said, *Thou Jesus of Nazareth, art thou come to destro
us, I know thee who thou art, the holy one of God.* Mar. 1. 24.
The Devils know & confess that Christ has power over
them *Act.* 19. 15.

5. In case they predict some future events, which hap-
pen to come to pass accordingly, we may not from that
sole consideration conclude them to be good Angels.
Deut 13. 1, 2, 3. *Cicero* in his Book of divination, relates
that the Oracle of *Apollo* predicted that *Cypselus* the Tyrant
should reign at *Corinth* hundreds of years before it came
to pass. An *Augur* when *Rome* was in building, from the
flying of Twelve Vultars, presaged the continuance o
that City would be 1200. years, which some learned men
suppose was accomplished *A. D.* 455. When *Genserico*
burnt the City of Room 1200. years after it was first
built. What shall we think of *Thomas Lermouth* the fa-
mous Scotch Wizard, who predicted *Bruce* his succession
to the Crown, and the union of the two Kingdoms o
England & *Scotland* in the ninth degree of the *Bruces* blood
Dæmons have seldom (though sometimes) ventured to
foretell events remotely distant: but very often they have
predicted things near at hand, which they might easily do
as having a greater insight into the immediate causes o
things

things then men have. It was no difficult thing for the *Dæmon* that appeared in the likeneſs of *Samuel* to Propheſy the ruin of *Sauls* Family. All theſe things conſidered it is evident that when an Angel appears, the beſt Saint on earth may eaſily be miſtaken as to ſome circumſtances attending that Apparition. We ſee this in the Apoſtle *John* who thought the Angel that came to him, had bin the Lord himſelf, otherwiſe he would not have fallen down at his feet to have worſhipped him, for which his Error that Holy Angel reproved him, *Rev.* 22. 8, 9. Of which ſee Mr. *Phillipot* in his new Syſtem of the Revelation. *p.* 281. *&c.*

Concluſion IV *The beſt and the only way to prevent deception in this caſe, is to keep cloſe to the Scripture, and when thus tempted, by earneſt Prayer with Faſting to ſeek unto God, that we may not be impoſed on with Satanical Illuſions.* The Scripture directs us to fight againſt Satan with ſpiritual weapons; and in ſo doing we ſhall at laſt be too hard for him. 2 *Cor.* 10 4. Extraordinary Temptations call for more than ordinary ſupplications before that God who has ſtyled himſelf, *The Hearer of Prayer*. Becauſe of this thing, we muſt beſeech the Lord thrice. When the Holy Apoſtle did ſo, God would not permit Satan to have his will over him. 2 *Cor* 12 7. *Oratio eſt flagellum Diaboli.* The Devil dreads Prayer; and whole Armies of them have fled before the power of it. When Evil Angels pretending to be good ones, are in reſpect of bodily poſſeſſions or of Apparitions let looſe upon men and women after ſuch a rate as is truly prodigious, there ought to be Humiliation by Faſting with Prayer before the Lord; and it may be an happy deliverance from them will be obtained in no other way. *Mat.* 17.21. There was in *Geneva* a Senators Son, whom a pretended good ſpirit accoſted with ſtrange Viſions and Revelations, ſaying, that he was the Angel that had ſhewed

ed unto *Chriſtina* the Virgin of *Poland*, things that were to come. Some Divines in that City did at firſt incline to think, that it was indeed a good Angel. But after a while one of them ſaying, he perceived the finger of Satan in the buſineſs, the ſpirit who acted that youth, uttered theſe words, *They will not believe that I am a good Angel ſent of God, but I will prove it by a miracle, and ſnatching ſome way or other a knife, thruſt it into his breaſt, and drew it out again without hurt, crying, behold a miracle.* Senators with Miniſters there did by Faſting and Prayer ſeek unto God in a caſe ſo ſolemn. They were anſwered with a ſpeedy deliverance. Indeed, if perſons under ſuch circumſtances come before the Lord with an Idol in their hearts, He does ſometimes in Judgment anſwer them according to that Idol. But when with a true heart they draw nigh unto him, he is not wont, if they ask a fiſh, to give them a Serpent, but all ends well at laſt. If we would have God hear us, we muſt hear him ſpeaking to us in thoſe bleſſed Scriptures, which are *a more ſure word of Propheſy* than a voice from Heaven. 2 Pet. 1.13, 19. They that will be hearkening to extraordinary voices, know not the danger which they expoſe themſelves unto. Jewiſh Writers pretend, that although under the Second Temple Propheſy ceaſed, nevertheleſs, that ſome of their Doctors were favoured with *Bathkol filia vocis*, ſucceeding the Oracle of *Urim and Thummim*, being a more inferiour ſort of Revelation, that they heard voices from Heaven which were inſtructive to them. But Dr. *Lightfoot* and others have noted, that there was Diabolical Illuſion in thoſe voices which they built their Faith upon. It was well ſaid by *Luther*, that inſtead of Viſions, Dreams, Voices, or Appearances of Angels, he did believe and reſt ſatisfied in his having the Scriptures, *Ac certus ſum me, poſſe falli*, as long as I keep to them, I am certain that I cannot be deceived. All Scripture is given by Inſpiration of God. If an Angel from Heaven ſhall ſpeak any thing contrary thereunto, let him be accurſed.

Glory be to God in the Higheſt.